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SKETCH OF THE LIFE OF THE  
REV. APISOGHOM HACHADOORIAN,

First Pastor of the First Evangelical Armenian Church in Constantinople.

[BY THE REV. H. G. O. DWIGHT.]

MR. APISOGHOM HACHADOORIAN was born in the city of Constantinople in the year 1819. From his childhood, he was of a serious turn of mind; and as years advanced, he became more and more strict in the performance of those external religious duties which are enjoined by the rules of the Armenian Church. He was not only faithful in observing all the appointed ceremonies at the stated seasons of public devotion, but very often was he known to procure admission to the church at irregular periods, and to spend hours there alone, in kneeling before some picture and repeating his prayers. He not only observed rigidly all the feasts and fasts of the church, but, not content with the low standard in bodily mortification ordinarily observed by the members of the Eastern churches, who, when pretending to fast, merely abstain from animal food, while they glut themselves to their heart's content with the most savory vegetable dishes, he often practiced entire abstinence from all food on such occasions. He not only obeyed the rules of his church by confessing himself to a priest twice or three times a year, but, of his own accord, he would go to a priest for confession as often as once in a month, and thus obtain, as he honestly supposed, the absolution of his sins. He gave nearly all he could earn to the priests, to procure them to say prayers and masses for his soul; and, on one occasion at least, it is known that he even went to the *Greek* Patriarchal church, and distributed a considerable sum of money among the priests, that they might say masses for him, although there is no intercommunion between these two churches.

Thus it might, with great truth, be said of him, that "after the strictest sect," he lived an *Armenian*. He was a formalist and an ascetic of a high order. If salvation can come through a strict observance of religious rites and ceremonies and the practice of bodily mortifications and penances, surely none could be more safe than he. He was resolved, so far as in him lay, to atone for his sins, and to purify his polluted soul, and fit himself for the holy

presence of God, by his own doings and self-inflicted sufferings. His life, for the most part, was exemplary, with the single exception, that once, for the space, it is believed, of only a few months, he was enticed, by a wicked priest of his church, in whom he confided, into a course of gross external immorality.

He received his education at the famous school of Peshtimaljian in Constantinople, where some of the highest ecclesiastics of the Armenian church were trained; and his attainments in Armenian literature may be considered as having been fully equal to those of the Armenian Bishops and Vartabeds generally. The present Patriarch was educated at the same school.

In addition to his other attainments, he acquired a scientific as well as practical knowledge of vocal music, so that his services in this department of instruction were in great demand in his nation. Only one individual among all the Armenians of the capital was considered equal to him as a teacher in this branch.

In the year 1838 he was called to instruct in an Armenian Seminary at Has Köy, then recently established on a liberal foundation by the generous patronage of one of the chief bankers of the Armenian community. This Institution was afterwards broken up by the active opposition of jealous enemies, and the principal teacher and several other individuals, were banished as Protestants. On this occasion, Mr. Apisoghom actively sided with the persecutors, and, of his own accord, carried evil reports to the Patriarch against some of the evangelical men, in order to procure their banishment; no doubt believing, with Saul of old, that he was thereby "doing God service." This happened in the year 1839.

He spent the summer of 1840 in the family of the banker above alluded to, on the banks of the Bosphorus, in the capacity of private tutor to his children. He was not long in his new situation, before he sought, as he was wont, for an Armenian priest of the village, unto whom he could make his monthly confessions. Very providentially, the priest to whom he was directed was an Evangelical man, whose heart the Lord had opened, and who was ready to seize every opportunity of leading others to the knowledge of those same life-giving truths of the gospel which the Spirit of God had so clearly made known unto him. Mr. Apisoghom was amazed to hear this priest declare that *he* had no power to absolve from sin, and that forms and observances have no intrinsic or sacramental efficacy to purify the heart, and fit the soul for heaven. He felt that all the foundations of his faith were giving way, and for some time he was in the greatest perplexity,—unable to relinquish his former dearly cherished hopes, of working out his own salvation by duties performed and penances endured, and equally unable to answer the scripture arguments presented by the priest, to establish the doctrine of *justification by faith alone, without the deeds of the law*. He sought for frequent interviews with his new spiritual guide, and ere long, he was fully satisfied of the truth of the Evangelical system. One of the first evidences of the sincerity of his repentance was, that he went, self-prompted to some of the Evangelical men, in the persecution of whom he had taken a prominent part, and, with the deepest apparent humility, made full confession of the various wrongs he had done them, and asked their forgiveness. To one of these injured individuals, he made three visits, within the space of one week, and spent from three to five hours each time in conversing about the things of eternity, in view of which his mind was most deeply moved. He very soon took an open and decided stand in favor of the Gospel, and remained a firm and consistent friend and advocate of the Evangelical system until his death. Through his instrumentality, two of his brothers were early led to an experimental knowledge of the truths of the Gospel, one of whom has been called to fill his place in the pastoral charge of the

Evangelical Armenian church in Constantinople, and the other is pursuing a course of study at our Seminary, preparatory, we hope, to entering the Gospel ministry. Since the death of Mr. Apisoghom, his mother and sister have been admitted to the communion of the church, and his father is a very regular attendant of the preaching service, and exhibits much personal interest in religious things.

The subject of this memoir, from the beginning of his new religious career, took a most lively interest in the spread of Evangelical views among his countrymen; and his clear and strong mind, his education, his discriminating knowledge of the true doctrines of the gospel, his ability to clothe his thoughts in forcible and impressive language, and his sincere and ardent piety, all combined to indicate him as a prominent instrument in carrying forward that reformation which God had commenced in the Armenian church. He was continually seeking opportunities for conversation with men on religious topics, with the single view of leading them to a knowledge of salvation through Jesus Christ alone; and with the same object, he maintained an extensive correspondence with persons in the interior of the country; by which means he was enabled to be highly useful to many, who will long remember with gratitude the spiritual profit they derived from his communications. He gained the respect and love of all the Evangelical Armenian Christians, and this, together with his native weight of character, enabled him to exert over them a very important influence; an influence which he more than once used, in trying emergencies, in a most timely and salutary manner.

Nor was it among friends merely that his influence was felt. His talent and weight of character procured for him the respect even of the enemies of Evangelical truth. The attempt was repeatedly made to buy him back to his original faithfulness to the forms and ceremonies of the Armenian church. Some of the highest ecclesiastical and civil authorities of that community in Constantinople, supposing that the motives of his change had been mercenary, made him, at several times, distinct and tempting offers of a good situation, with a large monthly stipend, on condition that he would renounce his connection with the Evangelical party. They soon learned, however, that a conscience enlightened by the word and Spirit of God, is not an article of traffic, and that his faith was too precious to be bought with silver and gold.

During the year 1845, the Patriarch's party, having tried various means to arrest the progress of the reformation without success, adopted the expedient of challenging discussion with the Evangelical Armenians, on the main points in dispute between them. These discussions were usually in private houses, in presence of a select company, called together for the occasion; and the chief disputant on the Patriarch's side was a certain teacher named Tchamourjian, whose reputation as a man of learning and logic is so great as to rank him among the foremost champions of Armenian orthodoxy. It fell to Mr. Apisoghom on these occasions, to maintain the Evangelical side of the argument; and he performed his part in so masterly a manner, and the convictions of the simple hearted listeners were so carried along by the truthfulness of the argument as urged by him, that it was soon decided by the challenging party, to be inexpedient to continue these meetings for discussion any longer. One individual, at least, and he a man of property and influence, in whose house some of the discussions were held,—was so struck by the Bible arguments adduced by Mr. Apisoghom, that his mind was at once awakened, and he was led to renounce the errors of his church, and is now a consistent and devoted member of the Evangelical communion. The judgment day will reveal, how many more souls received lasting benefit from these discussions.

It was next proposed by the Armenian disputants, and assented to by Mr. Apisoghom, henceforth to employ the pen and the press, in discussing these questions. Two or three letters passed between the parties, which were printed at the mission press. Subsequently, Mr. Tchamourjian published a book on the Communion, in which he endeavored to establish the doctrine of transubstantiation, precisely as it is held by the Romanists; and with an air of consummate self-confidence, which is one of the most prominent characteristics of the man, he called upon Mr. Apisoghom to answer the arguments, if he could, or else come out publicly, and acknowledge himself a believer in the doctrines of the Armenian Church. The answer was not long in forthcoming, and no attempt has been made, or will be made, to reply to the clear and scriptural argumentation of Mr. Apisoghom on the subject. I would like to insert here full extracts from this pamphlet, as specimens of the powers of the writer; but there is room for only a few paragraphs. Mr. A. says to his opponent;—

“You refer me to doctrines that are above our comprehension,—such as the mysteries of the Holy Trinity and the Manhood of Christ, and endeavor to persuade me, that, as I believe these truths, which are *above* reason, so I ought to believe in transubstantiation, which is *against* reason. There are many things above human reason, which we believe; but on account of my believing them, I am not therefore under obligation to believe those things which are against reason. There are no truths existing, either in Christian science, or in philosophical systems, that are contradictory to reason, and yet are believed. It is impossible for me to believe that two and two make ten, because it is directly against reason. But I can believe that a number may be increased *ad infinitum* by perpetual multiplication; for although infinity is above my comprehension, it is not against reason.”

In another part of his pamphlet, Mr. A. says;—

“Our Lord, on the night of his betrayal, while celebrating the passover according to the command, in an upper chamber, took bread, blessed and brake, and said, ‘Take, eat, this is my body, which is broken for you; do this in remembrance of me.’ In like manner, after supper, he took the cup, and said, ‘This cup is the new testament in my blood; this do, as oft as ye drink it, in remembrance of me.’ (1 Cor. xi. 24, 25, etc.)

“In the first place, these words by no means teach that Christ offered himself as a sacrifice; for if, as you suppose, he had then offered himself as a sacrifice, where would have been the necessity of his again being sacrificed upon the cross? We learn from the Holy Scriptures, that Christ was *once* offered a sacrifice upon the cross; but you teach that Christ, in the first instance, made a sacrifice of himself in the upper chamber, and afterwards upon the cross; and that, from that time to the present, he has been sacrificed thousands of times, in thousands of places, by the hands of the priests! In order clearly to see how diametrically opposite this system is to the teachings of the Holy Scriptures, let us, for a moment, turn and read attentively the following words from the Epistle to the Hebrews; ‘By the which will we are sanctified, through the offering of the body of Jesus Christ *once for all*.’ (Heb. x. 10.) Now, if Christians are sanctified by the offering up of Christ *once*, where is the necessity that he should be again sacrificed by a priest? We learn from the Holy Scriptures, that, wherever there is *remission*, ‘there is no more offering for sin;’ (Heb. x. 18.) What *offerings* then are these, which the priests are continually making? Those who are sanctified by the one offering of Christ, have no further need of sacrifice for sanctification; for we read that ‘By *one offering* he hath perfected forever them that are sanctified;’ (Heb. x. 14.) If Christians are ‘perfected *forever*’ by this one sacrifice, for whom, or for what purpose, is the sacrifice offered by the priest? For those who, after having escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, are again entangled therein and overcome, the latter end is worse with them than the beginning,’ (2 Pet. ii. 20); and for them *there remaineth no more sacrifice* for sins, seeing that they have sinned wilfully, after that they have received the knowledge of the truth. (Heb. x. 26.) Again I ask, for whom, or for what purpose, is this sacrifice made by the priest?”



Again Mr. A. says—

"In the very words used at the institution of the sacrament of the communion, Christ clearly declares his object in establishing it, when he says, '*This do in remembrance of me.*' He did not say '*This do in SACRIFICE of me,*' nor, '*This do for the pardon of the sins of the living and the dead.*' These are things which *you* add to the words of Christ. Christ appointed this ordinance, that it should remain in his church in *remembrance* of his sacrifice. We read, 'As oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.' (1 Cor. xi. 26.) The apostle says, 'ye do *show* the Lord's death;' but *you* understand him to say, 'ye do *sacrifice* the Lord.' Christ says, '*this do in remembrance of me*'; but *you* understand him to say, '*this do in order to manufacture me.*'"

Mr. A. says, near the close of his pamphlet;

"I have now shown, according to my ability, that your Essay (on Transubstantiation) is opposed to the Holy Scriptures; and however much you desire to persuade me to receive a doctrine which is contrary to the Sacred Scriptures, the fear of God utterly prevents me from receiving and believing that which neither Christ nor the apostles have preached. And furthermore, I fear to receive a doctrine at variance with the word of God, even on the plea that the church of my nation believes it; for 'Every one must give account *of himself* unto God', and not his nation. I am bound to love God more, and in matters of faith, I am under obligations to obey God rather than my nation. It is my duty to love my nation, but the love of God has far superior claims. If love of one's nation implies the receiving *the faith* of one's nation, then Gregory Loosavorich ought to have remained an idolater; for that was the faith of his nation at that time. But, however much Loosavorich may have been then esteemed a hater of his nation on account of his not receiving the national faith, we are all ready now to testify that according to truth, he was a most patriotic man. Happy would it be for us, if we were all, in deed and in truth, lovers of our nation; for then should we labor in a very different manner for its improvement in all things. Happy would it be, if the basis of our patriotism were **THE TRUE LOVE OF GOD.**"

This pamphlet consists of seventy-eight pages, 12mo., and it is written throughout in a clear, logical and convincing style, and is admirably adapted to the peculiar state of the Armenian mind; and, I hesitate not to say, it is far more suitable for its purpose, than any thing that could be selected for translation from the English, or any other language.

The Armenians of the Patriarch's party learned by a very short experience, what they seem not to have known before, that a system of bigotry and error can never stand before the light of free discussion. Multitudes of the common people now heard, for the first time in their lives, that some of the doctrines of their church, which they had from childhood supposed to be integral parts of Christianity, were still subjects of debate; and that there exist Christians in the world who do not receive them. This discovery naturally excited curiosity, and the perusal of the pamphlets written on both sides of the question, in many cases resulted in the conviction that the truth is with the Evangelical party. The simple hearted common people are not slow to discover on which side is artifice and cunning; and on which side is fairness, honesty, and truth.

That a great mistake had been made in provoking this discussion, was evident to all, and prompt and adequate measures must be taken to remedy it. The tide of Evangelical sentiments which had been rolling over the Armenian church, giving it so much alarm, instead of being checked by the efforts that had been made for this purpose, was daily increasing in extent and power, and was threatening to carry all before it. Reasoning and persuasion were at once laid aside, and authority and force summoned in their place. It was determined that excommunication and anathema,—which, it must be remembered, according to Roman and Oriental usage, always implies *persecution*,—should be immediately resorted to, as the only hopeful method that

remained, of bringing back the wanderers, and also of effectually terrifying all who might be inclined to go after the *new sectaries*, as they were called.

In the latter part of January of the year 1846, the full vials of hierarchal vengeance were poured out upon the heads of the defenceless men and women in the Armenian church who chose to obey God rather than man. They were summoned before the Patriarch, one by one, and peremptorily ordered to subscribe their names to a most idolatrous creed, which had been prepared for the purpose, on pain of the terrible anathema, with all its barbarous consequences. In the course of a week or so, nearly all those who remained firm, found themselves in the most pitiable condition, so far as the comforts and necessities of this world are concerned. They were ejected from their shops and their business. Men, women and children, without regard to circumstances, were compelled to leave their habitations, sometimes in the middle of the night, and to go forth into the streets, not knowing whither they should go, or where they should find shelter. The bakers were prohibited from furnishing them with bread, and the water carriers with water. Parents were forced by the Patriarch to cast out even their own children who adhered to the Gospel, and to disinherit them. Mr. Apisoghom was too prominent an individual to be overlooked in this administration of ecclesiastical vengeance. He was called before the cunning Patriarch, who at first made a show of great love for him, and, with a most friendly and sycophantic manner, entreated him to yield to the demands of the church, for the sake of peace. "Let me know," said the Patriarch, "how much you receive as a salary from those men, (meaning the missionaries,) and I will pledge myself to secure *more* for you, if you will only come over to us." Mr. Apisoghom begged the Patriarch not to address any such motives to him, nor to allude to the subject again, as it would only be to do violence to his feelings, and without the least advantage to his (the Patriarch's) cause.

*Patriarch.* If you will only come back to us, you may retain your own private opinions, and nobody shall molest you; only you must remain silent, and not speak of your sentiments to others. Why should you preach? You are no priest.

*Apisoghom.* I cannot return on any such conditions. It is every man's duty to speak, as far as he understands the Gospel, and to try to enlighten his neighbor in things pertaining to salvation.

*Patriarch.* But if the Evangelical men are permitted to remain quietly in the church, on such conditions, the time is not distant, when they will make the whole church Evangelical.

*A.* And what if they should? Would it be a calamity to our people to receive the word of God, as a body, and endeavor to follow it? You well know that this is the way of the truth. You know that you yourself confessed to me, some years ago, that this way is the way of truth. The course you are now pursuing will be destructive to our nation. I well understand your motive. You have been charged with being a Protestant, and you are seeking to wipe this blot from your name; but have you not done enough? Surely every body must be convinced by this time, that you are an Armenian, and no Protestant. Desist, I beseech you, from this work in which you are engaged; for your own sake, I pray you to desist. Otherwise it may result in something very bad for you.

*P.* Why? what will they (meaning the missionaries) do unto me?

*A.* They will do nothing to you, but your own nation will, if you go on in this way.

This conversation, which was private, continued for some time, and the Patriarch's conscience seemed, for the moment, to be touched by Mr. Apisoghom's faithful and earnest appeals, and he looked very sober and thoughtful. At length some other persons called, and the Patriarch dismissed Mr.

A.,—but at the same time, requested him to come again after two days, expressing an earnest desire to converse with him further on these matters.

Mr. A. called again at the time appointed, but he was not admitted into the Patriarch's presence. A Vartabed was sent to say to him, that if he still retained the same mind as before, the Patriarch could not receive him; but as soon as he was ready to confess his errors and sign the creed, he should be admitted. On the following Sabbath, he was publicly anathematized in all the churches.

It should here be remarked by way of explanation, that in some few other cases, the Patriarch assured the Evangelical Armenians, as in the above instance, that if they would submit to the church, they might retain their own private opinions unmolested; but he immediately showed his utter insincerity in this assurance, by insisting on their subscribing to the idolatrous creed he had prepared, which was, in fact, subscribing away their own opinions, and solemnly pledging themselves to adhere faithfully to all the errors of the Armenian church.

When the first Evangelical Armenian church was formed in Constantinople, in July of 1846, Mr. Apisoghom was unanimously elected as their pastor, and we all felt that a more suitable choice could not have been made. Besides the advantages he had had, of an education at the best school of the Armenian nation, as has been related, he had, for years, been in the habit of constant intercourse with the missionaries, and had attended courses of Exegetical and Theological lectures, delivered by them, and had received much private instruction from their lips. But more than all, he was eminently led and taught by the Spirit of God, and he possessed, by that means, a deep and experimental knowledge of the Scriptures; and all who saw him, even his enemies, were ready to acknowledge that he was "an Israelite indeed, in whom there was no guile."

Those who were present at his ordination, will not soon forget the deep and solemn emotion he manifested on that occasion. He seemed almost overwhelmed with a view of the responsibilities of the station to which he was called, and during the whole of the ordaining prayer, the tears flowed very profusely, and he seemed ready to sink to the earth, in view of his unworthiness. His career as a Pastor was short, and his call to a higher sphere was sudden and unexpected. He was, however, "a burning and a shining light," and he died with all his armor upon him. His sermons were clear and pungent, full of gospel truth and unction; and his prayers were those of a man who knew well the way of access to the throne of grace. All his views were sober and practical, and few persons, indeed, who have had the advantage of a better training, exhibit a more perfectly balanced mind.

Being the Pastor of a persecuted flock, he was himself the object of many a shaft from the enemy. He was sometimes thrown into very exciting scenes, in the midst of mobs raised in the streets, by the Patriarch's party, to vex the Protestants. Such things, when often repeated, are wearing even to the strongest nerves.

A few weeks before his death, he went to Nicomedia to spend a Sabbath or two, to preach to the little flock that has been gathered there. While there, one of the Evangelical brethren died, and at his burial, thousands of hostile Armenians, of both sexes and of all ages, assembled in the streets, and insulted the funeral procession as it passed along,—rending the air with their shouts, throwing stones, spitting, etc. etc. Arrived at the place of burial, this rabble gathered around the grave, when Mr. Apisoghom preached to them for about an hour. They listened in perfect silence, and then went quietly to their homes. He returned to Constantinople nearly overcome by exertion and excitement; and here, within a week, he was again exposed to the worrying influence of similar outrages, at the funeral of the child of a

Protestant in the city proper. It was altogether too much for him, and immediately after, the disease began to develop itself which caused his death. It was pronounced by a judicious physician to be a disease of the brain, induced by excessive mental effort and excitement,—a disease which, in this form, is scarcely known in this country. His mind showed early symptoms of derangement, as is usual in this malady; and from day to day he grew worse, both in body and mind, until on the fifteenth day (March 12, 1847) he sunk into the arms of death. His regular physician was an Englishman who takes a deep interest in the Protestant movement in this country, and who was unceasing in his attentions on the sick Pastor. At different times also, he was assisted by the counsels of three other regularly educated medical men. The Master had called for his servant, however, and no human power or skill could avail to detain him here.

His sufferings were often very intense; and in his delirium he would throw himself from one side of his bed to the other, and often rise up upon his feet, and attempt to go out of the room. But in all his distress and his wanderings of mind, scarcely any thing else was heard to proceed from his lips but the name of his beloved Savior, or what pertained to his kingdom or glory. The following is a specimen of much of his talk, for the last four or five days of his life. "I am a sinner, O blessed Jesus, but thou art a great Savior. If thou shouldest send me to hell, thou wouldest be just. Come, blessed Savior, come to judgment, with the holy angels.—I have sinned—pardon me, sweet Jesus, and cast me not into hell—save me." &c. &c.

At one time he began to preach with a loud voice, and to say—"Jesus, the Son of God, who nailed himself to the cross for the sins of the world, wishes that all of you may be saved. He is God, and, for all the nations, he humbled himself to a very low condition. Come, O nations, and be saved." He then began to cry out,—“O Jesus, Son of God,—Savior Jesus—Jesus, the Mediator of the nations—Jesus, my only Mediator—Jesus, who didst shed thy blood for me—blessed be thy name—come to me—take me to thyself—blessed be thou, O Lord God, our Father—Let thy name be glorified forever and ever, blessed Jesus.”

Again he called upon those who were present, to follow him in prayer, and with a loud voice, he prayed thus:—"O Jesus, who desirest not the death of sinners, but that they turn and repent; O thou who willest that all men may live and come to a knowledge of the truth; O thou that didst commission the prophets and the apostles to preach Jesus Christ to all nations; O thou who art the only true God, lovely and good; O thou who didst ordain me from my mother's womb, that I should believe in the name of thy only begotten Son; O thou judge of the living and the dead—Jesus, God; O thou who didst pour out thy innocent blood upon the cross for me; O thou who art the only benevolent Savior, Jesus the Son of God; Jesus of Nazareth; crucified Jesus, do thou save me by thy pure and innocent blood." He then began to sing "Rock of ages cleft for me," &c. in Armenian, after which he said, "O Lord, bless the whole Armenian nation, with all its youth and its schools, and men of every rank; Greeks, and all Christians, who name the name of thy only begotten Son. Bless the Patriarch, the priests, the vartabeds, and all the youth of the church. Behold, all men shall know the name of thy only begotten Son, Jesus Christ, and shall believe. He shall be preached among all nations, and all shall receive him, and enter into his kingdom. Behold, the time has come, when all the kingdoms shall be Christ's, and they shall all serve him."

It is always difficult, in such cases as the above, to decide how much may be offered with a proper feeling and consciousness of its truth, and how much is to be ascribed to the excited and unnatural action of a disordered brain. It was interesting, however, to see that even in his delirium, the ru-



ling passion of this man of God was a longing after Christ and his kingdom. He scarcely uttered a sentence which was not strikingly characterized by a deep consciousness of his own utter sinfulness and ill desert, and a firm trust in Christ as his only and all-sufficient Savior.

It was now more and more evident, that his days were numbered, and his end was fast approaching. But how sad the prospect of his weeping church, of their Pastor being taken from them, without having an opportunity of bearing a clear and rational testimony to the power of the Gospel to support him at that hour. The report had already gone abroad among his fanatical enemies, that God had smitten him with raving madness and despair, in consequence of the anathemas of the church which rested upon him; and great would have been their glorying, had his sun thus set under a cloud. But the earnest supplications of his church were heard; the cloud was lifted up; the laboring mind was unshackled, and the departing saint was permitted to magnify the grace of Christ, by declaring how abundantly he was sustained in that solemn hour.

On the morning of his last day on the earth, I was informed that the severity of his symptoms had yielded somewhat, and that hope was entertained that he even might recover. Owing to the inclemency of the weather, and the feebleness of my own health at the time, I had resolved not to go out that day. In the afternoon, however, an opportunity of riding to his quarter of the town having providentially offered itself, I could not resist the impulse of my feelings, which prompted me to avail myself of it, and in a short time I was at his bed side. It was evident that a change had come over him, and that his end was very near. I immediately endeavored to arouse his attention, in order, if possible, to ascertain from his own lips, the state of mind with which he was about to enter upon eternal things. My first effort was unsuccessful; but very soon, to the surprise and delight of all present, he seemed to awaken as out of a deep sleep, and I had a long and deeply interesting conversation with him in regard to his situation, and his prospects and hopes for eternity.

I found him stayed on Christ, as his only and all-sufficient Savior, and "rejoicing in him with joy unspeakable and full of glory." After he had expressed his sense of the nearness and preciousness of Christ, in answer to my inquiries,—I asked if he felt that he had any sin? With a slow but full voice, he replied,—“My heart is full of sin; but Jesus Christ is my righteousness, my sanctification, and my complete redemption.” I asked him if he had any hope in any thing which he had done? With great emphasis, and with a loud voice, he replied, “*Not at all—only in the free and infinite grace of God.*”

I asked him whether he wished to *live or die*? He replied, “which to choose I know not;” and after a short pause he added,—“Sometimes I long to depart, that I may be with Christ.” I then asked him if he also sometimes wished to live? He replied in the affirmative. I asked him *why* he wished to live. He said with great emphasis and solemnity,—“For the glory of Christ.” I asked him what had been his motive in leaving the Armenian church as he had done? He replied,—“The love of Christ.” I then begged him to inform me whether, now upon his dying bed, he fully approved of that act? He replied very readily,—“O yes.” I reminded him that he had been called to be a minister of Christ, and that he had labored much in his service, to extend his kingdom, and bring souls to repentance and salvation; and I desired him to tell me whether he now felt, that, on account of his abundant labors and sufferings for Christ's sake, he would be worthy, in part, to receive salvation? With great promptness he replied,—“*By no means;*” and after a slight pause he quoted, in full, this declaration of the apostle, stopping to take breath at the end of nearly every word,—



"For he made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." Afterwards, in answer to my interrogatories, he expressed the greatest confidence in leaving in the hands of God, his beloved wife and child, and the people of his charge, from whom he was about to be separated.

There were present on this occasion, besides his own relatives,—the two deacons, and several of the brethren and sisters of the church; and their joy was almost unbounded, when they heard their dying pastor, with restored reason, giving such clear testimony to the all-sufficiency of Christ to support him in that trying hour. At the end of every answer he gave to my inquiries, they cried out, all over the room,—“Bless the Lord”—“Glory to God”—“Glory to God;” being wholly unable to restrain their feelings, and the sense of gratitude they felt, that God had granted him such an opportunity, and given him grace to bear such a testimony. The scene was one of surpassing interest. I have been present at many death-bed scenes, but I can truly say that I never witnessed any thing of the kind, so deeply affecting. I afterward engaged in prayer, and our departed brother uttered a long *Amen*, at the end of every sentence, to the very end of the prayer. We arose from our knees, and, apparently, at that very moment, his reason left him again, never more to return to him in this world! One of the brethren of the church went to his bedside after the prayer, and with an agonizing voice, and an almost bursting heart, he cried out,—“Brother Apisoghom! who shall preach to us? Who shall exhort us, when you are dead?” The beloved Pastor was too far gone to reply; and all the brethren and sisters of the church present, gave vent to their feelings by a flood of tears.

“*God seeth not as man seeth.*” How different would have been the orderings of poor short-sighted man, if it had been left with him to appoint the time and circumstances of our brother’s departure. Which one of us would have thought it wise to take away such a man, from such a people, at such a time; and especially, after only eight months of labor among them as their pastor, and where suitable candidates for the pastoral office are so exceedingly rare! But shall we attempt to test the wisdom of God, by comparing it with our own so called wisdom? And shall we charge God with foolishness, merely because *we* cannot scan the reasons of his acts?

The cause to which this servant of Christ had been led, by divine grace, to devote his life, is *God’s own cause*; and we may be assured that it is infinitely dearer to *Him* than to *us*. It is safe in his hands, and in his hands alone.

God knows how to sanctify such trials to his people. He knows how to overrule the most dark and trying dispensations, so that they shall tend to secure the highest possible prosperity to the church, and set forth the power and glory of Christ, as they could be exhibited in no other way. When God thus removes one of his servants from scenes of conflict and suffering on the earth, to scenes of glory in heaven; it is far more becoming in us to dwell on the magnitude of the grace which has rescued a poor sinner from the power of sin and temptation, removed him from much present and future evil, and transferred him, safely, to a state of perfect and unchanging holiness and felicity,—than to suffer our minds to be occupied with unprofitable speculations, as to how his loss to the church can possibly be repaired. *He* is now safe. Let us bless God for that, and rejoice. *The church* also, is safe; for, although her most faithful and useful ministers die,—yet, *GOD FOREVER LIVES.*

## COMMUNICATIONS FROM THE MISSIONS.

## Constantinople.

## ANNUAL REPORT OF THE MISSION.

*Commentary for the Armenians.*

Of the necessity of this work, which Mr. Goodell is engaged in preparing, the missionaries say:

When we consider that a correct knowledge of the Scriptures lies at the foundation of all thorough religious reforms; and that the reformation among the Armenians has, from the beginning, been characterized by an earnest desire to understand the true meaning of the Scripture text; and that there does not exist in the modern Armenian language, a single Commentary of any sort, and in the ancient, none but such as have been furnished by the papists, with the exception of two or three, in particular books of the Bible, translated from the church fathers, we feel that there can be no question as to the expediency of our devoting time and money for the purpose of furnishing the Armenians with a true exposition of the Word of God, in a language which they understand. They themselves have in fact called more loudly for such a work than for any other, except the Bible; and before the late persecution, they actually formed a society and contributed money for this very object.

*Support of Pastors and Schools.*

We are all fully agreed, that the burden of supporting their own religious and educational institutions should be thrown entirely upon the Protestant communities of this country, just as soon as they are able to bear it. These churches, however, are as yet very poor; and although open persecution has ceased, still the members of these churches, particularly out of the capital, are, in consequence of their religious belief, obstructed in their business in various ways, so as in many cases to keep them in constant distress for even the necessities of life. We recommend that assistance be given to these churches, on the same principle that feeble churches in America are assisted by the Home Missionary Society. We would call upon these evangelical Armenian churches to do all they can for themselves, and there is not one of them,

however poor, but that actually does something towards sustaining itself, although the amount raised hitherto is quite small. This principle we are continually keeping before them, and we are aiming to get them into the practice of it as fast as we can. We have had many consultations with them on this subject, and expect to have many more. The political relations and duties of these Protestant communities require them to appoint one of their own number to be their agent at the Porte; and towards his support all the Protestant communities in the country are expected to contribute. As this is a mere secular office, it seemed proper that they should, first of all, secure his support, since we could more consistently assist them in the spiritual than in the secular department.

In regard to aiding the Protestant Armenians in supporting their common schools, we have to remark that it is our understanding, and their understanding, that it is only for the present distress. We suppose there is no doubt at all that the children of the Armenian Protestants should be educated. The future character and influence of the Protestant community in this country, will depend much, under God, upon this. But it is very evident that they cannot be educated at the existing Armenian schools. If there were no objection on our part to such a plan, the question is settled by the fact that the Armenian schools have every where cast out the Protestant children, and will on no account receive them. Equally evident is it that the Protestant communities here are not able at present to support their own schools. At no other station, except Constantinople, are they able to do any thing for the education of their children. Towards the expenses of the Protestant day-school at Pera, under the charge of our brother Vertannes, the native brethren in the metropolis contribute about one hundred piastres per month. But if we do not assist them in this department, who will? If we do not assist them, they will remain without schools, and their children will be consigned over to ignorance, and the whole community to disgrace and ruin. And furthermore, the existence of schools among the Protestants is a motive to Armenian parents to join the Protestant community. It has already worked in this way in some cases that have come to our knowledge; and doubtless this motive

will be more and more operative, particularly when it comes to be generally known, as it will be, that the Protestant schools are far superior in every respect to all other schools in the country.

They also recommend, on account of peculiar circumstances now existing, a small appropriation for purchasing certain works, needed by the pastor of the church in Constantinople. The works are to belong to the church, for the use of its successive pastors.

#### *New Stations.*

You will find a resolution among our minutes recommending Tocat as a missionary station. We beg leave to commend it to the special notice of the Committee. The Armenians of Tocat are, of all people in the interior, nearest like those in Constantinople in civilization, intelligence, and freedom from priestly domination. A work of the Spirit has actually commenced there, and also in places around; and you are aware that the Armenian race is numerous in that vicinity. With such providential preparations and advantages, we cannot do otherwise than recommend it to the Committee as a station to be occupied as soon as practicable. And we would suggest that two married men be sent out from America, (if one is a physician it will be all the better,) with the expectation that one of them will be located at Tocat, with some one of the missionaries already in this field, and that the other will take the place of that older missionary in the station he shall leave.

They also recommended Salonica as an additional station for the benefit of the Jews.

#### *The Seminaries at Bebek and Pera.*

The mission has under its direction a male and female boarding seminary;—the former being located at Bebek, on the shores of the Bosphorus, and the latter in Pera. The members of the Constantinople station are made, by the constitution, the trustees of these seminaries, who are required to make a report of the condition of the institutions at each annual meeting. All the pupils in each of these seminaries are boarded within the establishments, the number of male pupils being thirty-five, and that of female pupils sixteen. During the past year, a theological department has been added to the male seminary, for the education of pastors and evangelists for the Evangelical Armenian churches in this

country. The course of study in these institutions is intended to be such as to secure in the highest degree the discipline of the mind; and it is believed, that at no similar institutions in America, is this end more fully attained. Certain it is, that the pupils going forth from these two seminaries, with the superior mental training they acquire, must necessarily exert a prodigious influence on the whole community around. Twelve of the male pupils, and eight of the female pupils, are members of the church; and there are others in each of the seminaries, who will probably soon be received as members. It is an interesting fact that several of the male scholars are from the interior, some of them from distant places, where it is hoped they will one day return to preach the glad tidings of the gospel to their countrymen.

#### *Common Schools.*

Besides these two seminaries, there are common day schools, maintained by the missionaries, for the most part, with particular reference to the wants of the Protestant Armenian communities in Constantinople, Broosa, and Trebizond. These schools are small but very important, and likely to exert a good influence on those without as well as on those within. In the metropolis, provision has been made for the instruction in the art of reading, of all the female members of the church of whatever age.

#### *The Press.*

During the last year you will see that the press in Smyrna has not been idle,—four millions seven hundred and eighty-six thousand and seven hundred pages of matter, in Hebrew, Hebrew-Spanish, Armenian and Armeno-Turkish, having been printed. Since our last annual meeting, we have also commenced printing operations in Constantinople, employing for this purpose one of the oldest presses established at the capital. This press is owned by a foreign Jew, under English protection, and therefore is out of the reach of the Armenian Patriarch. Up to January 1st, 1847, the number of pages published in Constantinople was four hundred and thirty thousand. You will see by a reference to the list of books in the report of the publishing committee of our mission at Smyrna, and in the report of the station at Constantinople, that our publications have assumed a more distinctive Protestant character

than formerly ; a change demanded by the circumstances of the times.

You will particularly notice, that instead of the former Armenian Magazine, three numbers of a series of Evangelical Tracts have been published at Constantinople ; and these it is proposed to continue from time to time, and that they shall contain thorough discussions of the fundamental doctrines of Evangelical Christianity.

Although, in consequence of the persecution, a check has been given to the distribution of our books to a considerable extent, yet in spite of all the prohibitions of ecclesiastics, many have found their way abroad, and the blessing of God has gone with them. New facts are continually coming to light, showing the great usefulness of our publications, in the interior of the country. A spirit of inquiry has been awakened by the blessing of God on the reading of books and tracts from our press, in many places where no missionary had previously labored. The work at Aintab commenced in this way ; and so did that in Arabkir ; and so, in fact, did that in Tocat, Marsovan, Sivas, Killis, Zeitûn, and many other places.

You will not forget that the first beginnings of the reformation in Nicomedia and Ada Bazar, where now there are regularly organized evangelical churches, was from the reading of the Scriptures and tracts published at our press. Need we say any thing more to induce the Committee, or the churches, to afford all necessary aid, so far as they have the ability, that this most necessary and most useful department of our labors, may be vigorously sustained ?

#### *Formation of Churches—Their present Condition.*

We have several times alluded, in this communication, to the existence of Protestant churches in Turkey. The formation of such churches is an item of history that belongs to the period embraced in the present survey, and therefore we must not pass it by without a more formal notice than we have yet given it.

You are aware that much of our time, at the last annual meeting in 1846, was occupied in preparing a plan of organization for such churches. This we did, at the request of our Armenian brethren, who had been cast out of their own churches and placed under perpetual anathema. In less than one month after our meeting closed, the first evangelical

Armenian church was organized at Constantinople, on the basis we had proposed ; and shortly after, three more similar churches were formed, namely, at Nicomedia, Ada Bazar, and Trebizond. The original number of members in the church in Constantinople was forty, (males and females included) ; in that of Nicomedia, fourteen ; in that of Ada Bazar, fourteen ; and in that of Trebizond, nine. The number of members in the Constantinople church has since considerably more than doubled, while additions have been made to each of the others, though in a less proportion.

It is a painful fact, that several of the communicants in Ada Bazar, after having suffered much for the gospel, have gone back to the Armenian church, though others have been added in their places, and some of those who have thus wandered are promising to return. In Nicomedia and Trebizond there have also been contentions among the brethren, occasioned, it is believed, chiefly by their inexperience in the art of self-government and their ignorance of the proper mode of acting under the new circumstances in which they are placed. The church in Constantinople has not been altogether free from similar difficulties, though as yet no church member, either there or at Trebizond, has been left to go back to his former ecclesiastical connection. A single individual, indeed, in Constantinople, was enticed away by designing men, and did actually make a sort of reconciliation with the Patriarch ; but he was immediately visited with such compunctions of conscience for what he had done, that with the deepest apparent contrition he returned the very same week to the bosom of the evangelical church. It is to us a matter of surprise that so few difficulties have occurred among these infant churches, and that no more of their members have gone back to the world.

The present aggregate number of communicants in the four churches already formed, is one hundred and forty-three, of whom ninety-three are connected with the church at the capital, though this last number includes four who have died. A few minor cases of discipline have occurred, but in nearly every instance thus far, the offender has soon manifested a tender and penitent spirit, and hitherto no one has been excommunicated.

It was anticipated that the strict terms of communion and of infant baptism, adopted by these churches, would disaf-



fect some who otherwise would attach themselves to the body. There is a class of persons who have long been known as Protestants; who have been regular attendants at the preaching services, and have suffered persecution, with the rest, for their religious opinions; but who, at the same time, give no evidence of renewed and spiritual affections. It was to be expected that such individuals, having been brought up in the midst of nominally Christian churches in which the greatest laxness prevails, in regard to the terms of baptism and the communion, would not be easily satisfied with any reasons that might be offered for their exclusion, and the exclusion of their children, from these ordinances, in which others, whom they considered no better than themselves, were allowed to participate. As a matter of fact, we have had much less difficulty on this ground, than was anticipated. Three or four at most, have left the Protestant community (not church) in Constantinople, who have put forward this as one of the principal reasons for their departure; but we have very satisfactory evidence that the true motive was to procure a livelihood—they having joined the Protestants for *the loaves and the fishes*, and having met, in that connection, but very poor encouragement for their mercenary hopes. The individuals here alluded to are, for the most part, of such a character, that their absence is no loss to the community, though it may be an infinite loss to themselves. We anticipate many struggles yet in reference to the question above stated, though they will all result in the best good of these churches, if, as we hope and believe, the true ground of the gospel is held stedfastly unto the end.

#### *The Armenian Pastors at the Capital.*

You have mourned with us over the early removal of the first Pastor of the first Evangelical Armenian church in Constantinople. He was a man of rare qualities,—raised up by the providence of God for the times in which he lived and the important station he was called to occupy. God performed an important work through his instrumentality, and then took him to himself; but not until another man was prepared to fill his place. The brother of the first pastor,—Mar Simon by name,—who had been educated at the Bebek seminary, and who appears to be a truly devoted man, was chosen by the bereaved church in the place of Mr. Apisoghom; and he was

soon after ordained by us. He had previously received license to preach the gospel; and since his ordination we have licensed two others at Constantinople, one of whom is expected soon to go to Nicomedia.

#### *Spiritual condition at the several Stations —Persecution.*

At the present moment, there seems to be a spiritual coldness prevailing at several of our stations; and at none of them is there any special awakening. Our brethren at Erzerroom particularly call upon us to mourn with them that so few are disposed to put themselves in the way of hearing the word preached, and that the fear of persecution operates so extensively in deterring the people from having intercourse with them. If, however, we take into account those who have called on Dr. Smith, at that station,—really for religious conversation, though oftentimes ostensibly for medical aid, we shall find that in no previous year has there really been as much religious intercourse with the people at Erzerroom, as during the past year. The hostility of the Patriarch and of his ecclesiastics continues ever the same, and although open persecution is not allowed, yet these enemies of the truth find various methods of vexing the people of God. And this they will continue to do, until the Protestants are formally acknowledged by the Porte as a separate body of men, or, in other words, until they receive a charter from the government, like all the other Christian sects. When this act of justice is done for the Protestants,—which the comparatively liberal policy of the present Turkish government justifies us in anticipating,—our Evangelical brethren will be likely to be exempt from those vexations of their enemies, to which their present anomalous position in the empire exposes them.

#### *Revival at the Seminaries—Awakening in the Interior.*

When speaking of the present spiritual dearth at our different stations, we desire gratefully to acknowledge and record the fact, that during the interval of time under review, there has been a special revival of religion in our female seminary, and also, to some extent, in the male seminary; and several members of each have been added to the church. There have also been remarkable move-



ments of mind in some parts of the interior of the empire ; and we regard the work at 'Aintab, Aleppo, Zeitûn, Killis, Arabkir, and other places, as a strong confirmation of our best hopes, that God has special designs of mercy towards the whole Armenian race, and that he will carry on to perfection that which he has begun by his own Spirit. We see abundant evidences, that in interior and distant places, there is a preparation of mind among the Armenian common people for the reception of the pure gospel, which can be traced only to the operation of the Spirit of God ; and although a corrupt and persecuting hierarchy may for a while succeed in holding the spirit of inquiry in check, yet it will sooner or later break through all restraints, and never be satisfied with any thing less than a thorough reformation of religious faith and practice.

#### *Known extent of Protestantism.*

From the most accurate data in our possession, which we have taken some pains to collect, we find the number of persons, (including men, women and children) who are actually separated from their former churches, and who now openly profess Protestantism, in Turkey and Syria, to be one thousand and seven. Besides these, there are nearly three thousand, who are known to their own people and others to be of Protestant sentiments, but who still retain a loose connection with their former churches. It is impossible to form any accurate estimate of the number of those, in addition, whose minds are more or less awakened to a knowledge of their former errors, and who secretly desire that this reformation may go on ; but it must amount to several thousands more.

#### *Conclusion.*

We commend this good work of the Lord to the prayers of all our Christian friends in America. These feeble churches among the Armenians of Turkey need your sympathy ;—they implore your intercessions at the throne of grace. They are living as sheep in the midst of wolves. Wealth, influence, and oftentimes brute force, are arrayed against them. Stretch forth to them a brother's friendly hand. Let them see that you have within you a brother's heart, that can be touched with the feeling of their infirmities and under the promptings of which, you are ready cheerfully to make

all needed efforts and sacrifices, as well as unceasing prayer, for their relief.

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### **Broosa.**

#### **LETTER FROM MR. SCHNEIDER.**

#### *A Journey in Asia Minor.*

UNDER date of October 13, Mr. Schneider gives an account of his journey across the country, from attending the annual meeting of the mission at Smyrna, to his station at Broosa.

#### *Magnesia—A pious Armenian.*

Our first stopping place was Magnesia, eight hours from Smyrna. It is a respectable Turkish city of 7,000 Musulman houses, 3,000 Greek, and 700 Armenian. It is finely situated on the lower acclivities of Mount Sipylus, and has an extensive and beautiful plain spread out before it. It appears to be a place of considerable trade and activity for a Turkish city.

Much interest in the truth has not yet been awakened among the Armenian population, though a commencement has been made. There has been one decided and interesting case of conversion. The individual is the head of a family and a person of considerable standing and influence in the place. He was formerly noted for his wickedness, there being hardly any iniquity in which he did not participate. He now appears like a humble and sincere Christian, and the change wrought in him is very striking ; especially does it appear so to his wife. One mark of the genuineness of his conversion is manifest in the solicitude he feels for the spiritual welfare of his family. He has long since established family prayer, and has continued the practice to the present day. So deep was his anxiety for his children, that with some aid, he has procured a pious teacher from Constantinople to instruct them, in connection with a few of the children of the neighbors. It is hoped that gradually this school will enlarge, and embrace many other Armenian children. The teacher, too, will naturally exert a happy influence on those without the family, gradually drawing around him other young minds, into whom he will infuse evangelical principles. The school is conducted on strictly Christian principles, lessons being daily given from the Scriptures and catechism. On the Sabbath, the teacher has a religious

service with the family, in the forenoon consisting of an exposition of some portion of the Bible and prayer, and in the afternoon the children are examined on the lessons in the catechism studied during the week. It is to be a special object with the teacher, in addition to the labors of the school, to endeavor to bring others under the influence of the gospel, and it is to be hoped that he will be successful in these efforts.

### *Thyatira—Greek Superstitions.*

From Magnesia we proceeded to Thyatira, the site of one of the Apocalyptic churches, now called Akhissar. The population consists of about 700 Mussulman houses, 250 Greek, and 50 Armenian. The town is located in a plain of considerable size, and is hardly visible on being approached, by reason of the profusion of foliage. The plain itself is bounded on all sides by mountains, and cotton and a kind of reddish root [madder] used for dying red, are raised abundantly. I observed that this root is extensively cultivated in all that region, and forms an important article of export to England, where it is used for dying purposes. In Acts xvi. 14, we read of Lydia, a seller of purple of the city of Thyatira. May not this root be the very article with which her purple was colored, which she was selling at Philippi, when the Lord opened her heart to attend to the things spoken of by Paul? It seems to me probable. But if it was so, this art of coloring appears to have been lost, for I could not find that it is now at all practised in that place or that region.

The Christian traveller and missionary naturally looks for something interesting in a place where once existed a true church of Christ. But alas! how sadly is he disappointed! The place presents an appearance in nothing different from other Turkish towns. Every thing wears a Mussulman aspect. The houses, streets, dress, occupation and language of the inhabitants all indicate a predominating Turkish influence. Christianity exists there in name, but it is the bare name. Its spirit has long since fled. The Greeks, especially, seem to be peculiarly superstitious. I visited their church, and found it full of pictures and other marks of degenerate Christianity. A long string of these images, extending from one side of the church to the other, was suspended so low as to permit the worshipper to approach and kiss them; and

so frequently had this adoration been bestowed on them, that all appeared soiled from the frequent contact of the lips. Over the entrance of the church, I observed a representation of a grave old man with a silvery beard, surrounded by angels. Suspecting the object designed to be shadowed forth, I inquired of a lad standing by, what that figure meant? He instantly replied, "It is God." I observed two similar representations of the Deity in the interior of the church. The church yard is used as a burying place; but only those whose friends are able to pay for the privilege of entombing their dead there, can enjoy it. Candles are lighted at the heads of the graves in the night, and incense is often burned. When the process of decay has proceeded so far as to leave nothing but the bones, these are taken up and thrown into a sealed vault, over which a chapel is fitted up, in which mass is said over these relics of the dead for the benefit of their souls. A feeling of abhorrence came over me, as I stood in the place where such abominations are committed.

The Armenians are far less superstitious. Comparatively only a few pictures are to be seen in their church, and three or four individuals are more or less enlightened, and in an inquiring state of mind. We had a long interview with one of them, the teacher, and left some books with him. I am not without hopes, that a little gospel heaven has been deposited here, the effects of which will appear at some future day.

### *Kürkagatch—Prospects of Good.*

Our next stopping place was Kürkagatch, containing about 1,000 or more Turkish houses, 250 Greek, and 150 Armenian. It is a place of more importance and business than I had supposed. The shortness of the time at our command did not permit us to form any particular acquaintance. We were told, however, that formerly our books were read by quite a number of Armenians, and that considerable inquiry and interest then existed. Opposition was made by the ecclesiastics, and our books prohibited, and I think, an order issued to have them gathered up. Since that period there has been much less open interest in the truth, though a few still possess and read our books. We met and conversed with two of these, and from their appearance and conversation it was evident, that a beginning of bet-

ter things had been made. The labors of a pious native, spending three or four weeks in the place, are much needed here, as indeed in many other places. My visit here convinced me of the usefulness of our books, sold for several years past at the annual fair in this vicinity. It was by their means that an interest in the truth was enkindled here.

*Balikhessar—Interview with the Pasha—  
Conversation on Protestantism—The  
Patriarch's Reputation—Recovery of  
Books.*

We next proceeded to Balikhessar. Its population consists of about 25,000 Turks, 150 Greeks, and nearly 2,000 Armenians. Here the annual fair is held, and here were the books which, you remember, were seized by the Armenian vartabed, about a year ago, and which he refused to deliver up. To recover these was our business here, and one main object of this tour.

On my first visit to the Pasha, I did not see him, as he was otherwise engaged, but stated the object of my call to his deputy. He answered me rather shortly, and implied that the books could not be delivered up without an express order from Constantinople, which I did not possess. But he told me to call again, and the case should be presented to the Pasha himself. I accordingly went, accompanied by the pious native, and we were very politely and pleasantly received. After the usual salutations, he alluded to the subjects of the books, and said, if we had the time to spare, he should like to converse with us awhile on this whole matter. He had evidently a very imperfect knowledge of the recent movements of Protestantism in this empire, and he thought this a favorable opportunity to inform himself; and such an occasion was precisely what we desired. He first inquired as to the nature of these books. I told him they were most of them the Old and New Testament, which the Armenian nation received as their sacred books, and had them read in their churches; and that all the others were derived from them, and had all their sentiments conformed thereto. And I further told him, that if he wished to know the reason of the opposition of the Armenian nation to these evangelical men among them, it was simply this; viz. that these latter strived to live according to the gospel, rejecting the worship of pictures, the adoration of Mary and other saints, the

worship of the cross, auricular confession and absolution by a priest, the numerous fasts and feasts of these eastern churches, and other superstitions and human inventions, all of which were condemned by the gospel. Hereupon he inquired, with some surprise, whether there really was no authority for such things in the Bible; as though he conceived it impossible for any Christian nation to introduce and practice them without such countenance. We then gave him, in a few words, an account of the principles of Protestantism, of its unflinching integrity and honesty, and its universal truthfulness; and that no man who indulged in falsehoods, as by common consent the Greeks and Armenians do, and even the Patriarch himself, could be received into the number of true Protestants. Here he instantly remarked, in a manner wholly unsolicited, as though it was a matter he perfectly understood, "Yes, the Patriarch tells lies." Whatever some friends of this church dignitary may say or think, this Pasha, from his knowledge of his character through his political relations to the Porte, believes him capable of falsifying. On his inquiry, we informed him of the spread of these evangelical principles in their empire. He also inquired for our views of Christ, and wished to know how, if he was divine, it was possible for him to suffer and die. We told him, that he suffered only in his human nature, and not the divine. Then he wished to know how it was supposable, that a being who had created the human race, could suffer himself to be put to death by them. I told him his death and sufferings were wholly voluntary. Mankind had all become sinners, and as such were exposed to perdition. But Christ, to save them from merited ruin, of his own free will, suffered and died in their stead, and as he was so exalted a being, his sufferings and death constituted an atonement sufficient for all the world. Our interview continued three quarters of an hour, and was very satisfactory. We had a fair opportunity of giving him a general view of this new religion, as he called it, though we assured him it was as old as Christ and his apostles. He several times, in most decided terms, expressed his pleasure at what he heard, and we could but be grateful for the opportunity we had of defending and explaining the truth under such circumstances.

When we took our leave, he said he would call for the primates of the Arme-

nian, to see what they had to say for themselves. The vartabed was not in the place. When we called again, he sent for one of them the second time, so that we might have an opportunity of confronting each other. It would take too much room to repeat the conversation which took place. Suffice it to say, that after various shifts on the part of this primate, to escape the necessity of delivering up the books, as I held up the injustice of taking by force the property of another, and insisted on recovering what lawfully and of right was my own, and as the letter to the Pasha from our Consul, with which I was provided, and in which the property was demanded in strong, yet respectful terms, was read, he decided that they be surrendered. And accordingly, in two hours afterwards, I obtained possession of them. Thus, through the gracious intervention of Providence, were these books delivered from their confinement in the Armenian church premises, and are now ready to go abroad and enlighten the benighted.

#### Kermasti.

The last place we visited was Kermasti, twelve hours distant from Broosa. Its Armenian population is small, being only about 500 souls. The Turkish inhabitants are nearly twice as numerous. Here are two or three native brethren, with whom we have had an acquaintance for several years past. Others, too, are in more or less of an inquiring state of mind. We left them a good supply of tracts and books. A few, at least, will read them with interest and care. The beginning which the truth has there made, encourages the hope, that it will spread and bring others under its influence.

#### Hope for another Village.

At Balikhessar we also met with a man of standing and influence in another village, an interview with whom afforded me much satisfaction. He is a person of a clear and strong mind, and retentive memory, and seems to have a love for the truth. I had seen him before; but what gave me peculiar pleasure now was the fact, that he had evidently made much progress, since our last meeting, in his views of truth and duty. He discovers a disposition to yield to the force of truth, as soon as he perceives it; and this gives me hope

that the Lord is gradually teaching him, and will yet bring him into his kingdom, and make him an instrument of spreading the gospel in his village. In fact, he has already collected a few around him, into whom he is infusing his own views and feelings.

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#### Nestorians.

LETTER FROM DOCT. WRIGHT, SEPT. 10, 1847.

#### *Preaching Excursion among the Mountains.*

HAVING recently made a short tour among the Nestorians of Nochea, a district in the mountains west of the plain of Oroomiah, I now propose to give you a brief account of it. I may premise that no one of our mission had ever before penetrated that region, as it is infested by a lawless tribe of Koords in the summer, and in winter it is quite inaccessible to any but footmen, on account of the deep snows which cover the mountains at that season.

Accompanied by Priest Dunkha, who is a native of Nochea, and who had often spoken of our visiting his mountain home and preaching the gospel to his people there, and Priest Eeshoo, who proposed to spend some days in preaching in Mar Beeshoo, which was in our way, I set out on the 16th ultimo, and, passing through Tergawer, where we spent a night, reached Mar Beeshoo the next day. As we left the open region of Tergawer and entered the gorge in the mountains leading into the wilds of Koordistan, Priest Dunkha exclaimed, "O that these mountainous countries were under the government of a Christian power; how I would love to go through the length and breadth of them, preaching the word of life to my poor people." This remark was prompted by our speaking of the dangers of the way, and the hazard we might be running in going into the heart of a region, when overrun by a wild wandering tribe of Koords. "The early disciples of our Lord," I replied, "went every where preaching the word, and did not wait for a Christian power to be established first." "Yes," he replied, "but they travelled with such an appearance of weakness and poverty, that nobody feared them or was jealous of them. It is said of Peter,



that patches\* were taken from his garments and carried to the sick. Now, it is not so. You are identified with the English, who are supposed by the people of Koordistan to have great power and wealth. They have not learned to distinguish between missionaries and officers of Government; and I am known to be in your employ. If you or those employed by you go into the mountains, the object is thought to be to spy out the land, to prepare the way for an invading army." While there is much truth in the Priest's remark, and this current of thought in our circumstances made him appear quite serious and somewhat anxious, we committed our way unto the Lord, strong in the assurance that he would be our guide and protector.

Just before reaching Mar Beeshoo, while we were stopping to bathe in a stream of water, Deacon Guergis of Hakkie, the "mountain evangelist," overtook us. Priest Eeshoo, in passing Tergawer, had sent to him, requesting that he would be his companion and fellow-laborer in the gospel for a few days in Mar Beeshoo. He gladly hastened on to join us, and as he came up, with the New Testament, his constant companion and precious treasure, slung on his back, his countenance was so full of joy and peace, that it made our hearts glad to greet him.

#### *Preaching at a Nestorian Festival.*

The next day was the festival of the Nestorians, held to commemorate the scene in which our Lord was transfigured on the mount. The large church of the village was crowded early in the morning by those who came to partake of the sacrament. Matthew xvi. 24 was the commencement of the lesson in the gospel for the day. The lesson being read, the Priest of the village asked me to preach. If time had been given me to choose my text, I could not have found a more suitable one than the first verse of that portion of Scripture, viz. "If any man will come after me, let him deny himself, and take up his cross and follow me." What is it to be a follower of Christ? was just the question fitted to be discussed before that people, confident that they are Christians, if there be no others in the world. It was a delightful work to hold up before that crowded assembly, in that

ancient church, the Bible standard of a Christian, and then lead the people to compare themselves with it. The close attention given to the preached gospel here is quite in contrast with that which was given a few years ago, when no light had broken in upon the thick darkness of the place.

#### *Visit to a Koordish Chief.*

The first object in prosecuting our tour was to visit Hâjee Aga, the chief of the large and powerful tribe of Harkee Koords, who spread themselves over the mountains of Nochea in the summer, and descend to the plains of Mosul in the autumn. His approbation was deemed indispensable to our entering the country at all. We expected to find him encamped in the neighborhood of Mar Beeshoo, but he had left that place some days before, and pitched his tents farther up in the mountains. After nine hours of hard riding, we reached his encampment in a nook in the hills at the head of the district of Gawar. On the way we crossed a high mountain pass, from which we had a view of the beautiful plain of Gawar, of the snow-capped mountains of Jeeloo, and of the wild country of central Koordistan. The Harkee chief received us with unexpected cordiality, and entertained us in the most hospitable manner. We ate supper with him in his tent in company with his brother and some of the chief men of the tribe, and spent the evening in familiar conversation. We could hardly realize that we were in the presence of the famous chief, who rules over a tribe of some twenty thousand souls, and of whose prowess we had heard so much. The next morning we informed him that we wished to traverse the districts under his control, in order to visit the Nestorians, and that perhaps we might wish at some future time to open schools among them. He at once gave his consent to our travelling wherever we please in the districts subject to him, and assured us of his approbation and protection in case we should wish to open schools. He gave us a paper duly sealed, ordering, under severe penalty, that nobody should molest us on our way, and sent a servant of his own with directions to accompany us wherever we might wish to go.

#### *Arrival in Nochea—The Bishop—A Nazarite.*

We rode away from the tent of this powerful chief, deeply impressed with a

\*The word in Acts xix. 12, which in the English version is rendered "aprons," in the Syriac is rendered "patches," which led the Priest to suppose that Peter's clothes were patched, and that he was altogether meanly clad.



sense of God's goodness in giving us and our object favor in his eyes, and proceeded on our way with joyful hearts. Our course to-day lay south-east into the interior of Nochea. In three hours we reached the village of Nardoosha, the native place of Priest Dunkha, situated in a nook in the mountains. In the neighborhood are three other small villages of Nestorians, containing in all but twenty-three houses. We desired that all the people should be assembled, that we might preach to them the unsearchable riches of Christ; but this we found impracticable, as scarcely an individual remained at home. At this season, the Koords, who during the earliest part of summer were on the mountain heights, come down with their flocks and herds into the valleys below in the neighborhood of cultivated fields. As a consequence, the Nestorians are obliged to watch their fields of wheat, barley, &c. with ceaseless vigilance night and day, or they will be all destroyed. We spent the evening with the few persons who happened to be at home, in the shade of a venerable church, standing on the borders of the village. The Bishop of the few villages in the neighborhood lives here. He is young and worldly, caring for anything rather than the spiritual interests of his flock. He confessed that he did not live as he ought to do, but said by way of apology, that he was poor and pressed for the necessaries of life, and moreover that the Koords so annoyed him, that his mind was kept in a fever unfitting him for the service of God. He has very little knowledge of the Scriptures, but expressed a desire to learn, and proposed to spend a few months the coming winter in the mission seminary. We were speaking on the subject of repentance, and the question was asked by one of us, "What are the fruits meet for repentance?" The Bishop replied promptly, "Fasting and prayer." Though he spoke with much confidence, and seemed to think that there was no doubt of his being in the right, when we went into the subject, and explained the difference between repentance and penance, he artlessly acknowledged that he had not clear views about it.

A young man, who had taken the Nazarite's vow, came to see us from a near village. He was ignorant and simple-hearted, but appeared more interested in religious subjects than any persons we saw. His mind clung hard to the idea, that salvation is by the deeds of

the law, and the doctrine of free grace, which we were happy to preach to him, seemed to sound strange in his ears.

#### *Sheikh Tâhâr, a Koordish Saint.*

The next day, the 20th, we rode seven hours over a rough country—our course lying to the south-west—to the village of Nayree, the residence of the celebrated Koordish Sheikh, Tâhâr, whose acquaintance and friendship it was deemed important to make in order to prosecute missionary labors in Nochea. From an elevated pass we had a view of some six or eight Nestorian villages, situated in different valleys, presenting a pretty appearance in the distance, surrounded as they were by wide-spreading walnut trees and various kinds of shrubbery. Just at night we reached the Sheikh's village, which came in view from the summit of a mountain over which our road lay, and presented a charming appearance among the trees in the deep valley below. It consists of some fifty or sixty families of Koords, and two of Nestorians. Our reception from the Sheikh at first, before he knew who we were and what our object was, was cold, and was ominous of ill. Priest Dunkha was alarmed. We were in the heart of Koordistan—we were in the village of a fanatic mussulman, and he a Koord, where any one would delight to plunder us, or even to take our lives at his bidding, for his word is regarded as the word of God.\* In the evening, we fully explained our object in visiting Nochea to a servant of the Sheikh, who came to us as we were sitting on the roof of a house before the Sheikh's window; but from the old man himself we heard nothing that night. At an early hour the next morning, he sent a messenger to us with messages of welcome, and also to apologize for not having invited us to his presence the evening before, on the

\* Since this was written, we have heard of an act of the Sheikh, committed after our visit to him, which shows what a fanatic he is, as well as reveals the barbarity of his character. A Jewess professed the faith of Islam, but after some time wished to return to the way of her fathers, and ventured to break the fast of Ramazan. This reached the ears of the Sheikh. He at once summoned the woman before him, and asked her how she dared to eat during the fast. She replied that she had returned to Judaism again. Upon this the Sheikh ordered his own son, who was standing by, to strike her with his dagger. The wretched woman was thus wounded, and being dragged away, was stoned to death.

This same fanatic, in 1843, when Noorullah Bey and Bader Khan Bey were planning the invasion of Tiyrâ, issued a proclamation, that all who joined the invading army were doing God service, and thus gave a religious character to the war, which added greatly to the horrors of it.

ground of infirm health. A short time after, he left his harem and entered his room for the reception of company, when we were invited in. We entered, and found him seated in the corner of a small room, the thick darkness of which was broken only by a few rays of light admitted through a hole in the roof. He was wrapped up in a black cloak, with a large white turban on his head, which almost hid his dark features from view. His appearance and manner were altogether such as to impress the ignorant and superstitious Koords with the idea that he held peculiar communion with God. As he knew Persian, we were able to converse freely with him. We explained to him our object in visiting his country, and assured him that we had no connection with Government—(agents of which he suspected us to be the evening before) that our design was one of simple benevolence, and related merely to the spiritual interests of the Nestorians. He then assured us of his kind regards, and compensated by his cordiality for the coldness of our first reception. He moreover gave us a paper, certifying that we were his friends, and that any persons who should trouble us or any of our native helpers in any way, would meet with his displeasure. Upon getting this paper, Priest Dunkha was greatly delighted, as he thought it would add much to our security in travelling in Koordistan, but especially to that of our helpers, who visit the mountains to preach the gospel.

This Sheikh is regarded throughout all Koordistan as a prophet, and as being favored with special revelations by the Most High. It is said by the Koords, that he performs miracles of an astonishing character. He is invoked as a saint. At Nardoosha a man, on whose eye I was performing a painful operation, cried out repeatedly, "O Sheikh Tâhâr, O Sheikh Tâhâr." His name is also associated with that of the Supreme Being in the prescribed prayers of the mosque. There was a quiet and stillness about the house of the old man, and in the village generally, indicating that the people thought they were in the presence of some superior being, of whom they stood in awe.

#### *A Sabbath among the Mountains.*

Crossing a lofty mountain covered with a stunted, gnarly kind of oak, which we had passed the day before, though by a different route, we descended into a beau-

tiful valley, abounding in fields of wheat, barley, millet, &c., and dotted over with fine large trees of the English walnut. Finding two Nestorian villages here, B'deewee and B'teemoo, of about forty families, and it being Saturday afternoon, we stopped for the Sabbath. We spent the night in B'deewee. In the evening all the men in the place gathered around us on the roof of a house; and there, in the bright light of the moon, it was our delightful privilege to preach to them Christ and him crucified. Sabbath morning they assembled again, in the shade of a wide spreading walnut, a little out of the village; when we read the first part of the thirteenth chapter of Luke, and preached on the subject of true repentance, and tried to show the vanity of that man's hope in Christ, who is addicted to swearing, lying, reviling &c., sins fearfully common among the mountain Nestorians. After we had concluded, some revealed what was passing in their minds by saying, "We are in the hands of heathen, (meaning the Koords,) and it is impossible for us to keep the commandments of God." In this way many are deceiving themselves with the idea, that they may continue in gross sin, in their circumstances, and still be guiltless. While we were preaching, several Koords came up and joined the congregation. They sat down quietly until we had closed, when they asked the Nestorians what we had been talking to them about. They replied, "about repentance." "They say we must forsake sin—all sin—repent of it, and turn unto God." "This is all very well," they rejoined, "but see to it that they do not turn you away to another religion."

From B'deewee we walked to B'teemoo, on the other side of the valley, where all the men in the place soon assembled to hear our message. The third chapter of Matthew formed the subject of our discourse. The people in these villages probably never heard the gospel before; and the only idea they had of religion was, that it consisted in fasting, observing saints' days, making offerings to the saint of their village, &c.

#### *The Metropolitan of Nochea.*

We returned to B'deewee, and after operating for cataract on the eye of a Koord, who had come from a distance, we crossed the valley and ascended the mountain on the other side, about two miles, to the house of Mar Khan Eeshoo, the metropolitan bishop of No

chea. We were received in the most cordial and hospitable manner. The bishop's house is joined to a very ancient church, which is said to have been a monastery in former times; and here he lives on the mountain side with his brother and some other relatives, all in one family, and with no neighbors around him. We spent the evening with him, sitting in the church-yard, as the air was mild, in pleasant, friendly intercourse. It would have been more agreeable, however, if he had had greater fondness for religious things. His mind seemed full of the cares of the world, and wholly absorbed by the wrongs which he and his people meet with from the Koords. One of his first remarks after we were seated in his yard was, "These heathen (the Koords) are buying our religion. What shall we do?" We spoke freely with him upon the state of his people, upon their sins, their ignorance, their need of instruction, &c. He assented to it all, but said, "How can they do any better, while these Harkee Koords swarm over our country?"

*Return homewards—Incident with Robbers—Preaching.*

Early the next morning we set our faces homeward, crossing a part of Nochea farther to the south than where we entered the country. Our course lay mostly through the summer quarters of the Harkee Koords, several encampments of whom we passed on our way, but without any interruption, farther than the oft-repeated inquiry addressed to priest Dunkha, "Where are you from? Where are you going?"

In the middle of the day, we stopped near a Nestorian village of eight or nine families, under a stately walnut tree, to take our lunch. While we were sitting there, two young Koords, armed with guns, pistols, swords, &c., coming up quite out of breath, sat down by us on the grass, and rather rudely accosted us with the question, "Where are you going?" Priest Dunkha and our Koordish guide, the only persons of our party who could speak the Koordish language readily, had gone to the village. Not suspecting any evil design, I paid little attention to them, and shortly mounted my horse and rode on. The other members of our party soon came up, and reported that they were ruffians, who had seen us pass their encampment and had followed in order to rob us. They said

to the chief's servant, "If you had not been along, we would have stripped the skin from their bones." We continued our journey, stronger than ever in the confidence that the shield of our heavenly Father was over us, and that no harm would befall us.

We passed two small Nestorian villages to-day, so shut in by mountains and down in deep ravines, that you would suppose their location was chosen as a hiding-place from the world. After riding eight hours over hill and valley with scarcely a rod of level ground, we reached the village of Baitkaree, containing about twenty families of Nestorians. Here we spent the night. The two priests of the village gave us a most hearty welcome, saying that they had been hoping for years to see some one of our mission there, and now they thanked God that their wishes were gratified. A lad was sent forthwith upon our arrival, to the flock, to bring a lamb, which was killed and served up in the highest style of the culinary art in Koordistan, which, with honey, milk, butter, and cream, arranged on the skin of an antelope, spread on the ground, constituted our supper. At early candle light, when the people had come in from their work, a man was sent through the village by one of the priests to invite them to assemble to hear the word of God. Some thirty men came together without delay, to whom we preached on the words of our Lord, "Enter ye in at the straight gate," &c. They gave as fixed attention as we could expect from them after a day of hard labor in harvest; but as we were earnest in urging upon them the necessity of forsaking their sins if they would enter the "narrow way" to heaven, one man was overheard to say angrily to his companion, "Let me have my portion with Jews, rather than with such a religion as that."

The next morning we started for home, which we reached in eight hours from Baitkaree, after an absence of nine days.

*Concluding Remarks.*

To this brief sketch of our tour, a remark or two remains to be added.

1. The population of Nochea. The number of Koords who are permanent residents in the district we took no pains to ascertain. They are numerous, and had the power in their hands until it was wrested from them by the more powerful Harkees. There are about twenty vil-

lages and hamlets of Nestorians, containing in all not far from two hundred and fifty families. In addition to these, there may be twenty families scattered in the Koordish villages. Allowing then five persons to a family, the whole Nestorian population of the district amounts to thirteen hundred and fifty souls. This is but a remnant of what it once was. We saw abundant traces in the extensive ruins of villages, and in the large and costly churches scattered all over the district, that the time was when a dense and prosperous Christian people dwelt in those mountains.

2. The condition of the people. They are reduced to great poverty, and are subject to sore oppression; and still their spiritual state is far more deplorable than their temporal. The mass are thoroughly encased in the soul-destroying idea, that if they be baptized, partake of the sacrament, observe the fasts and saints' days, they are safe for heaven, though they may be profligate in their lives. Many are scrupulously religious, and at the same time indecently immoral. They would not eat an egg for the world on a Wednesday or Friday, it would be a damning sin; but to swear with every breath, is nothing. "Why," they say, "we take God's name upon our lips so much, because we love him!" "But," we reply, "Jesus Christ, whose authority you profess to acknowledge, says, 'Swear not at all;' and now in the face of this plain command, your very breath is full of oaths." "For this," they reply, "our readers must answer, our bishop, our priest, our deacon. We cannot read for ourselves, and if it be so written, why do they not teach us? They swear, they lie, they break the Sabbath, they do other things which you say are sinful, and we learn from them." They are also under a strong delusion that they are the special favorites of certain guardian saints, whose power is mighty for their protection. Their consciences are very tender about the observance of these saints' days, while they seem to have no conscience at all about the observance of God's day.

3. What can be done? Now that we have formed an acquaintance with the chief of the Harkee Koords, who is in those mountains in the summer, and with Sheikh Tâhâr, who is a permanent resident there, no serious difficulty appears to be in the way of our making preaching tours among the Nestorians. This can be done by us only in summer, when the snow has disappeared from the

mountains so as to be passable for horses or mules. Our native evangelists, however, may traverse the whole region on foot at all seasons, and carry into every village, hamlet, and house, the precious treasure of the gospel. Neither we nor our native helpers are likely to be molested by those in authority. Thieves will be prowling about in hopes of getting plunder without detection, and against these we must be on our guard, as we are obliged to be at all times, in these countries, whether at home or abroad.

No portion of the Nestorian people now remains unvisited, except a few living on the outskirts of the Nestorian country on the north and south. The whole field is before us, and we know its wants. It only remains for us to supply them according to our ability. We have in mind your oft-repeated suggestion, that we keep our eye upon the mountaineers. The way is preparing, we do not doubt, by our intercourse with the Patriarch here and by events transpiring in Koordistan, for the free and full proclamation of the gospel among all the mountain tribes. Our patience may be tried. Be it so. God's time is coming, and that is better than ours. Happy shall we be, if found with our loins girt about, ready to go when he commands.

## Madras.

### LETTERS FROM MR. WINSLOW.

In a letter dated September 13, Mr. Winslow encloses the following account, published in the Madras Christian Instructor, of the dedication of the new church building at Chintadrepettah.

#### *Opening of the Chintadrepettah Church—American Mission.*

The first service was in Tamil, on Wednesday evening, the 25th ult., when a clear and forcible sermon was preached by the Rev. W. H. Drew, of the London Missionary Society, after the reading of the Scriptures, a prayer, and an address suited to the occasion, by the Rev. M. Winslow, missionary at the station.

The English services commenced on Thursday evening. The Rev. R. K. Hamilton, of the Scottish Church, conducted the opening devotional exercises; reading the prayer of Solomon at the dedication of the temple, and offering a very appropriate dedicatory prayer. The Rev. J. Roberts, superintendent of the Wesleyan missions in India, preached from the text, "Behold the Lamb of God, that taketh away the sin of the



world." His sermon was carefully prepared, and delivered with much energy. It was followed by an address from Mr. Winslow, in which he stated the expense of the building at rupees five thousand, and its object, as erected principally for worship in the native languages; but that it would be available for occasional service in English, for the benefit in part of the natives understanding that language. It was not, like a Hindoo temple, for the residence of an idol; or a Roman Catholic church, for the exhibition of images and the performance of imposing rites and ceremonies; but for the convening of Christian assemblies to hear God's most holy word, to sing his praise, and to call upon his name.

In conclusion, Mr. W. said, as this building is now set apart for the worship of Jehovah—Father, Son, and Spirit—may he graciously accept the offering. May this pulpit, these walls, this furniture, all be accepted and preserved by him for the use intended. May his eyes ever be open upon this house, and his ears attend to the prayers and praises here offered; and "when he writeth up the people, may it be found that this and that man was born here."

The Rev. W. Porter, of the London Missionary Society, minister of Davidson's street chapel, closed the exercises by a suitable prayer, after the singing of a hymn.

On Sunday, the 29th, there was a Tamil service at ten o'clock, performed by the pastor of the church, Mr. Winslow; and at evening, was the concluding English service. At the latter, the Rev. W. Grant, missionary of the Established Church of Scotland, read the cxxxii. Psalm, and offered a fervent prayer suited to the occasion. The Rev. J. Anderson, senior missionary of the Free Scotch Church at Madras, preached an impressive discourse from the text, "He shall reprove the world of sin, of righteousness and of judgment," &c.

He closed by remarking on the goodness of God to the mission, for whose use the house of worship was erected, and by an affectionate and earnest exhortation to the natives present, many of whom had been under his teaching, to yield themselves to the teaching and guidance of the Holy Spirit.

The building thus dedicated to God, is sixty feet in length by thirty in breadth inside, without pillars, and twenty-two feet high, with a vestry thirteen feet by thirty, at the end. It is a neat and substantial edifice, in an eligible locality for collecting a native congregation. It was well filled on each occasion; on Wednesday evening many could not obtain an entrance, but stood around the doors and windows. It was estimated that seven hundred were in the house, and half that number at least outside. The collection at all the services amounted to rupees two hundred and sixty-seven. There is a balance due on the church, of a little more than rupees four hundred and thirty, as we understand; any part of which

will be thankfully received by either of the missionaries.

Mr. Winslow adds:

The church is more pleasant and convenient than I even imagined it would be. It will seat about seven hundred natives, or even more, if they all sit upon the floor; and about five hundred Europeans, or more if crowded. It was well filled at both the English services, in part by natives; and at the first Tamil service, as mentioned, hundreds stood about the doors and windows, besides those who went away. Mr. Drew preached a very earnest discourse, to which the large congregation listened attentively; and when all rose at the singing of the last hymn, it seemed almost as though the heathen part of the assembly also praised the living God. I hope that some will indeed there learn to praise him, in spirit and in truth.

#### *Annual Union Meeting—Fast and Love Feast—Caste.*

Our annual union meeting, in concert with the Board and all its missionaries, was held in the new church. The day previous was observed by us as a fast; and a "love feast" was observed at evening at Chintadrepettah. All the members of both branches of our little church were present, except two or three provisionally detained. There were two or three present not members, and six candidates who were to join the next day; so that there were about thirty at the table, besides our own families. The women sat at table as well as the men—a thing which they have never done previously. Except on the marriage day, when they eat together, many of them had probably never eaten with their husbands before. We had prayers, singing, and appropriate speeches. They generally seemed very happy, and I am sure our Christian friends in America would have been happy to see them. Dr. Green, who has just arrived, said it was one of the most interesting sights he had ever witnessed. A great blow was certainly given to caste. It is amusing to see how the caste holding Christians talk concerning such a test. With one and the same breath, they say it is too easy, it amounts to nothing, and also it is too rigid to be applied. As to its rigidity, it does not exceed the necessity, for we have abundant proof that mere profession, without any action, amounts to nothing. The young men from Jaffna,



who profess to renounce caste, are among the greatest sticklers for it. As to its being easy, there is certainly great difficulty in bringing many to it, however easy; and as to its amounting to nothing, those who have thus renounced caste, are considered and treated by the caste holding party as outcasts; and hence the value of the test.

#### *Admission of Members.*

At our union meeting, on Thursday, there was an address, in which an account of the Board and its operations in different countries, the number of its missionaries, of the converts at the different stations, and of the schools, was given; after which was a sermon, admission of members to the church, and the Lord's supper. The number of members admitted was six. One was a caste heathen man, a gardener, baptized by Mr. Scudder at Royapoorum, the day before; another was a pensioned drummer, a Roman Catholic of the Chintadrepettah station, who was also baptized; one of the older girls of the boarding school was still another; an East Indian lad the fourth; and there were two professed Protestant natives. It was a time of much joy, though we had also to mourn the exclusion of one member, a young man from Jaffna, and the suspension of another, a native of Madras. We had the privilege of feeling that we were not alone, but were joining in spirit with multitudes of the friends of missions and missionaries in almost every part of the world. Being met for the first time in our new church, and having the privilege of welcoming our new brother Dr. Green, and of sitting with him at this table spread in the wilderness, we had also additional causes of thankfulness to those usual on such occasions.

#### *Hindoo Opposition—Rival Schools—Caste.*

In another letter, dated October 13, Mr. Winslow says:—

The state of our congregations and schools is much as when I last wrote, excepting that the congregation here on Sabbath mornings has increased since the new church was opened. The opposition in Madras is perhaps less violent than it was. At Calcutta a combination has been formed of the leading baboos, or native gentlemen, and others, against Christianity. They have resolved to exclude from caste any and all who send

their children to a mission school—to excommunicate them. This may probably lessen the school for a time; but the opposers are taking too high ground to succeed, unless they establish schools which may compete with those of the missionaries. This they have done in Madras. Seven or eight years ago, it was not so. Education was in the hands of the missionaries; but the excitements connected with the early baptisms in the Scotch schools roused the natives to uncommon efforts, and seventy thousand signatures were obtained to a petition to Government for a public school without the Bible. The Madras university was formed, which has now, in what is called the "High school," a Principal and four European teachers with assistants, and about one hundred and fifty students, who pay four rupees monthly for tuition. There is also a preparatory school, called Potchoppah Chitty's, from the name of the founder, who left a large sum for the preparation of suitable buildings and for the support of teachers. This school is efficient, and contains usually about five hundred lads. There is, therefore, no occasion for Hindoos in Madras to send their sons to the mission schools, if they can pay a small stipend monthly; and few now who can do this, will send their children to a mission school. Still there is room enough to labor, and it is encouraging that even girls of caste, if not of very high family, can be gathered, to some extent, into schools where the Bible is thoroughly taught. Our girls' schools here and at Royapoorum are now fuller than they have ever been before, and the English schools are flourishing. The boys' boarding school here now contains seven of good caste families, who have renounced caste—all but two, heathen.

Our brethren at Madura are having trouble from their caste-holding assistants and others, as they doubtless inform you. They only need wisely and steadily to go on, or "go ahead," to overcome the obstacles. The secretary of the Church Missionary society committee told me to-day, that in Tinnevely, when they put a low caste cook into the seminary—that is, to cook for the boys—they all but one or two left. A fortnight was given them and their parents to consider on the course they might take, and then all but two or three, whose caste was doubtful, returned to the seminary. He mentions that a few days ago a very respectable young man came to Mr. Thomas to be baptized. Mr. T. inquired about his readiness to give up caste, and he imme-

diately cut off the sacred lock from his head, and sat down to eat with the family. There is, therefore, progress on this subject.

### Madura.

#### DR. SCUDDER'S JOURNAL.

#### *Departure for Madura—Reflections on the Way.*

*April 6, 1847.* Last night, Mrs. Scudder and myself took leave of our beloved children and missionary associates, and left Madras for Madura. One of my sons remains in Madras, the other is about to proceed to Ceylon. A highly favored father and mother are we, to have children to take leave of under the circumstances which now exist; children who have consecrated themselves to the great work of laboring for the good of the perishing heathen; of laboring to bring back this dark land to the services of Jehovah Jesus. I have but one prayer to offer in behalf of the six sons whom I left in America, and this is, that they may all follow their brothers to this heathen country, with hearts alive to the interests of its teeming population.

*Sadras, April 2.* This morning I went into the streets of this city, and preached the gospel and distributed some of the Tamil almanacs and other tracts. The almanac is very popular among the heathen, and as it contains a large fund of religious truth, it is well calculated to do good. I once more realize that I am on heathen ground; in a land of darkness; a place where I delight to dwell. I would not exchange my place for a kingdom. Physically considered, I much prefer this country to America. The climate is very equable, and of course free from that excessive cold from which I suffered much while there. Morally considered, this land presents many inducements for the young disciples of the Redeemer to enter it, and make it their abode. Though now enveloped in darkness, is it not a ceded province, ceded to the Lord Jesus? And will he not take possession of it?

Great changes have taken place since I left the country, nearly five years ago. Opposition to Christianity has become more vigorous and systematized. A society has been formed, called Sathur Vaythur Sittanta Sapay, to thwart the operations of the missionaries of the cross. This society has its emissaries in

various parts of the country. They have their laborers trained, even for street preaching. They are also publishing their books against Christianity. I have made the remark, in the times that have gone by, that I had rather see any thing than a dead calm among this people. The native mind is now roused up to think and act, and God will doubtless overrule their wrath and raging for the promotion of his glory. The city of Madras, a city containing more than seven hundred thousand people, is the centre of the operations of the society to which I just alluded, and from it are flowing down streams which, unless turned into another channel from on high, must poison every one who drinks of their pestilential waters. Madras, especially, is now in a situation to demand the most vigorous efforts on the part of the missionaries of Christ. There ought to be, at least, four persons sent immediately by the American Board for that part of it called Black Town, within whose walls there may be two hundred thousand people. Alas, alas! that the harvest should perish for want of laborers!

*Madura, April 30.* Reached this place on the Wednesday of the last week. Commenced my street preaching on Sunday afternoon. The great festival of Meenarche, the wife of Siva, has just terminated. I do not know that I ever saw so many people in one day as I saw yesterday. Went out with brother Muzzy to distribute tracts. Went out for the same purpose the day before. Continued the distribution this morning. To see such immense multitudes as I saw yesterday, all on the road to eternal death, was a most appalling sight.

#### *Decline of Heathen Rites and Institutions.*

Doct. Scudder gives the following account of efforts to abolish suttees, infanticide, slavery and human sacrifices, in several parts of India.

*May 6.* It is a pleasing circumstance that the abominable rites of the heathen are gradually coming to an end in different parts of this extensive country. The governor-general of India has lately published the following translation of a proclamation by the Gwalior Durbar, prohibiting the burning of widows within the territories of the king of Scindiah. "The political agent of Jeypoor, having collected the Shastrees, made inquiries of them respecting suttee, and they said that the custom was iniquitous, and then

this custom was prohibited by the Jeypoor government. This Durbar had previously issued verbal orders, prohibiting the custom; and now a proclamation is issued, to the effect that the Amil should take precautions and call on the Zumeendars, Chowdrees, Karoongoes and other officers, not to allow a suttee to take place in their villages. If a suttee takes place in any village, and the Zumeendar does not give information to the Sirkar, such Zumeendar shall be imprisoned for twelve years; and if any Amil, after having received information of a suttee being about to take place, does not prevent it, such Amil shall be deprived of his situation."

Female infanticide is also forbidden in Jeypoor. Efforts have also been made to abolish slavery and child-stealing in that country. To prevent all possibility of the traffic in children being practiced openly or covertly, it has been ordained that children who are with their masters of their own choice shall not be considered as slaves, but merely as servants during their own pleasure, and that the very term slave, shall be abolished. The purchase of children has hitherto been encouraged by the sect of Nagas. They repudiate marriage, and recruit their ranks by the adoption of disciples, chelas, whom they train up from their childhood in their own doctrine and discipline. It appears that they engage in money transactions with the Jeypoor Zumeendars, from whom they take boys in pledge on advancing loans, and having thus received them, settle accounts by receiving them as chelas. The Zumeendars have the strongest aversion to the dedication of their children, but they are influenced thereto by the pecuniary demands against them and the oppression of the Nagas. When the period arrives, as is supposed, for the initiation and permanent alienation of their children, "they seek for other children among bad characters," who are ready to sell their children for a small consideration. Thus slave dealing continues to flourish; and the Nagas, when questioned regarding the possession of these children, state that their natural guardians have given them up voluntarily. It is stated that the chief inducement of the Nagas to lend money is the hope of obtaining children in return, and that the borrowing of money from them on the pledge of children is a great evil. It has therefore been ordained that no person shall in future thus purchase or sell children

on pain of punishment; that any one above the age of sixteen may of his own accord enter the Naga community, but that no child under that age shall be transferred to them without due authority from the Raj; and any attempt to infringe this enactment, will subject the giver and the receiver to condign punishment.

I wish I could state that human sacrifices have been discontinued among the Khonds of Goomsoor. They still continue, it is to be feared, to a frightful extent. The Khonds believe in two superior deities who rule the universe; the one being the all-benevolent, supreme Creator, and the other, whom they consider to be a female, the introducer of sin and death into the world. Of these deities, the former is worshipped by the non-sacrificing tribes without any bloody rites, although they suppose that infanticide is not unsanctioned by him. The latter obtains the chief adoration of the tribes who practice human sacrifices, and who regard it supremely essential that she should thus be propitiated, lest she might otherwise annihilate them. Her servants, however, think it possible that the murderous rites may safely be abandoned under the command of the great Creator; but cannot be forsaken apart from his ordination, without exposing the persons so acting to the vengeance of the goddess; and the great difficulty with the British government in dealing with the Khond tribes is, that when required to forego their bloody usages, they are at a loss to know whether the requisition proceeds from the beneficent power, acting by his servants; or in other words, whether they may venture to relinquish sacrifices without provoking their own ruin.

#### *Sivagunga—Protracted Meeting—Medical and Surgical Practice.*

Doct. Scudder arrived at Sivagunga, June 3, to take the place for a few weeks of Mr. Webb, who had gone to the Pulney Hills for his health.

*July 1.* I should have made more frequent insertions in my journal than I have done during the past week, but I have been much of the time engaged in meetings and in attendance upon the sick. On the Wednesday, Thursday and Friday of the last week we held a protracted meeting with the boys of the boarding-school, with the schoolmasters, and with some of the larger boys of the native free schools. We held a prayer

meeting at six o'clock in the morning, one also at nine o'clock, and one at two o'clock in the afternoon. At ten o'clock in the morning I preached. Religious meetings were also held at half past three o'clock in the afternoon, and in the evening. The meeting on the evening of the third day was exclusively for inquirers. Fifteen or more of the boys of the boarding-school attended. Some of the schoolmasters were also present; but none of them, except it may be one, are, I fear, properly influenced from on high.

Yesterday was a day of mental agony. On Tuesday I performed several surgical operations. The last was an amputation above the knee joint. The patient was very feeble after the operation. Yesterday a cold sweat, with a very feeble pulse, induced the fear that she would soon be an inhabitant of eternity. She was also affected with vomiting. A spoonful of hot milk was given frequently to her. Under this she began, in the afternoon, to rally. To-day she is better, and great is the mental relief which I have experienced. It would be a disastrous thing should she die. The people, who are now flocking to me from all parts of the surrounding country for help, would hear of it, become alarmed, and stay away. Of course, many who might be relieved by a surgical operation, would continue to suffer.

On Saturday last I performed rather an appalling operation, so far as the sight is concerned. It consisted in the removal of about nine inches of thickened, hardened flesh, extending from the calf of the leg to the thigh, at a considerable distance above the knee. The boy was not only much deformed, but could not walk well.

This morning an interesting young girl, of about twelve years of age, was brought here, with a tumor above the eyelid. I removed it. A young Tamil woman with a diseased knee came also for help. I performed a surgical operation upon it. A blind woman presented herself. She has a cataract in each eye. Gave her some medicine, and told her that I would operate upon one of her eyes to-morrow. There have been two other cases. The first was a cancer. I told the man that his only chance of life was to have it removed, and that if he would come to-morrow, I would remove it. The second was an affection of the hip joint. My medical assistant applied nitric acid to the joint for the purpose of creating a sore. I have kept no account of those who have come

for medicine, and shall not attempt to do it. I will merely speak of surgical cases. This afternoon two men came to me with sores on their cheeks, occasioned by diseased teeth. These I extracted. Extracted two teeth also for two other persons. A young girl was brought to me with a diseased heel. The disease is, I fear, of too serious a nature to be benefited by me.

6. This morning a tooth was extracted in consequence of a diseased cheek, by my medical assistant. Four children demanding surgical aid were brought to me. A young lad came, upon whom the operation of dividing the *frænum linguæ* was performed. Operated for cataract on the woman spoken of yesterday. Did not succeed in giving her sight. The cataract was of the milky kind. I broke the capsule of the crystalline lens, and a part of the cataract passed into the anterior chamber of the eye. When it is absorbed, I hope that she will regain her sight. Another blind woman came for help. I could do nothing for her, as the disease is incurable. Nitric acid was applied to a diseased knee, also to a diseased wrist, for the purposes before mentioned. The boy from whom I took so much diseased flesh a week or more ago, came here to have his wound dressed. Visited the woman whose limb was amputated last week. She is doing well. A man with a tumor under the lower jaw, came for relief. I told him that I was too tired to operate upon him to-day, but would do so to-morrow.

7. Had a busy morning. Took out a tumor from the upper part of the back. It was very large. It measured twenty-three inches in circumference and twenty six inches in another direction. Took out the tumor from under the jaw, of which I made mention yesterday. There were one or two operations more to be performed, but the persons left before I had done with the two now alluded to. Visited the woman whose limb was amputated, also the woman upon whom I performed the operation for cataract.

8. A dozen surgical patients have been here to-day. Half of this number have been here before. Five surgical operations have been performed, but none of them were of any importance.

9. Was quite unwell yesterday afternoon and this morning. Arose about one o'clock and took medicine. Find that I have more to do than I can accomplish without physical injury. Not only am I visited by many of the sick, but by many others. Not a few are led here



by curiosity. Through the kindness of one of my relatives in Baltimore, my daughters have a melodeon, and through the kindness of two ladies in Boston, I have a lathe. These, with a common wall clock and a small orrery of brother Webb's, have excited a vast deal of curiosity. Many have come to see them. To not a few of them I have paid much attention, and with this attention they have been delighted. No matter what may be their object in coming, if they do but hear the name of the Savior. Cu-

riosity may lead to their repentance, as it did to the repentance of one of old.

Our surgical cases multiply. Have had nine or ten new ones to-day, besides old cases. To some of them I have attended. Operated for cataract this morning. This afternoon amputated a cancerous finger, at the upper joint, the joint nearest to the hand. The other operations of the day have been of little importance. There were fifty people or more here this afternoon at one time.

### Miscellanies.

#### CHURCH MISSIONARY SOCIETY, LONDON.

THE annual report of this Society for 1846-1847 states that its income for the year had been £116,827 18s. 11d., or about \$569,536 25; which exceeds that of the former year by £14,369 13s. 6d., and is the largest annual income the Society ever received. This increase, however, was chiefly owing to legacies, which amounted to more than £14,000. The Report ends with the following summary of its labors, and concluding remarks:

|                                                                      |        |
|----------------------------------------------------------------------|--------|
| Stations . . . . .                                                   | 100    |
| European Ordained Missionaries . . . . .                             | 114    |
| East-Indian and Country-born Ordained Missionaries . . . . .         | 4      |
| Native Ordained Missionaries . . . . .                               | 6      |
| European Catechists, School-Masters, and other Laymen . . . . .      | 33     |
| European Female Teachers . . . . .                                   | 8      |
| East-Indian and Country-born Catechists and other Teachers . . . . . | 19     |
| Native Catechists and Teachers of all Classes . . . . .              | 1,096  |
| East-Indian and Country-born Schoolmistresses . . . . .              | 3      |
| Native Schoolmistresses . . . . .                                    | 152    |
| Communicants . . . . .                                               | 11,970 |

A review of the events which have occurred in the various Missions of the Society during the past year presents three important facts, to which the Committee would invite special attention.

First. It appears that the ancient false religions, which for more than twenty centuries have held the nations of the earth in abject slavery, are now waning in their influence.

Buddhism, which has extended its sway over a larger portion of the family of man than any other superstition, is failing; failing, moreover, even in parts where neither Christianity nor civilization have penetrated. According to the reports of our missionary, at the Island of Pootoo, the sacred metropolis of Buddhism in China, the number of

priests has been diminished by more than 300 during the last century; and the dilapidated state of their temples, and the evident signs of contempt for them among the people, show that Buddhism is destined, ere long, to fall, from mere inherent decay. The King of Siam sent an embassy to Ceylon, the reputed cradle of Buddhism, to seek elements for rekindling the flame of devotion in his own dominions; and there he learnt from the representatives of the ancient line of Buddhist kings, that the cause is failing, and that, even with the help of gold from Siam, it can scarcely survive another century.

That Brahminism is declining before the power of Christian truth, and the progress of European science, is testified by every intelligent observer; by the lamentations of deserted shrines; and by the bitter enmity of enraged devotees.

Secondly. Another great fact which presents itself is, that the Mohammedan and heathen secular powers are beginning to admit the principle of toleration, in the place of bigotry and persecution.

The edict of toleration in China has been sufficiently tested, and proved to be no dead letter; but the admission of a principle which the Celestial Empire has not the power to contravene. The partial recognition of this principle by the Turkish Sultan, the secular head and guardian of Mohammedanism, is a still more astonishing event. And even in Central Africa, as it appears from the missionaries at Abbeokouta, the same principle of toleration is recognized, and presents an open field to the teachers of the Christian faith.

The third fact is, the tendency to decay in the lapsed Christian churches of the East, and the disposition among their members to seek refuge within the pale of Protestantism. Manifestations of this appear in the "transition state" of the Syrian Christians of Travancore; in the accepted aid of our mission by the Coptic church; and, upon a still larger scale, in the late defections of Armenian Christians at Constantinople, through the labors of a kindred Society.

It thus appears as though the forces which have long held the minds of men in subjection were withdrawing, and leaving a clear and open field for some approaching contest between other contending parties. There can be little doubt what those other contending parties will be: The troops are mustering. Here and there they survey and cast up the ground for fortifying some strong position. The missionaries from Rome, and the missionaries from the Protestant churches of Europe and America are the parties taking the field. Each successive year affords fresh proof of the warlike activity in the Romish camp, and sees multitudes sent out on foreign missions, who have been trained in the college of the Propaganda. In numbers and activity they far outdo the advocates of the truth. While we are meditating to send a missionary or catechist to a distant tribe of North-West-American Indians, 1,000 miles from the missionary headquarters of both parties, we hear that four Romish priests are already among them! While the Church of England for a whole year seeks, and seeks in vain, for one single missionary to China, the Romish agent at Hong Kong negotiates for a contract with a Steam Navigation Company to carry to China one hundred priests within the year! Their missionary lists contain a host of archbishops, bishops, vicars apostolical, priests, deacons, sub-deacons, and nuns. In extent of ground they surround and overspread our positions. The intrusions into our missions at Krishnaghur and New Zealand are but faint skirmishes, to be numbered among the many signs which unequivocally proclaim that the battle between Popery and Protestantism must be fought on the mission field no less than at home.

But there is enough to sustain the confidence of the committee in the assured triumph of their cause. They fear not the comparison as to the present results of Popish and Protestant missions, truth being the judge. They fear not the numbers and the multiplied orders of Popish missions, if only they are enabled to send a few faithful witnesses of the truth, with an open Bible and a simple faith. In very many such trials of the comparative efficacy of the two systems, the Bible has already triumphed among the heathen. But to repeat the words of the zealous Bishop of Colombo, "we have not Gideon's three hundred men." Else, like him, we could look without dismay, even though the *Midianites* and the *Amalekites* and all the children of the East should lay along in the valley like grasshoppers for multitude. We have not the men to put the trumpet to their mouth, and to hold up the light in their hand. Like Gideon of old, we desire to associate with us none but men of the right spirit; men of true Protestant principles, and able to endure hardness for the sake of Christ. Like Gideon of old, we would proclaim, to all others, *whosoever is fearful and afraid, let him return and depart*.

Such men the committee invite to join in this holy conflict. They point to many an

important field of labor now vacant; to many a diminished band of laborers fainting for help; to many an educational establishment which waits for its duly-qualified teacher. Earnestly do they plead with those who are qualified for the work, and whom the providence of God has set at liberty from paramount claims at home, to reflect upon the claims which the mission field at the present crisis possesses upon the faithful sons of the Church of England.

In the confidence that a great work is before them; that—to repeat the words of one of their missionaries—"the battle is not yet begun;" the committee appeal also for the continuance and increase of pecuniary aid. They thankfully acknowledge some increase in this year's income; but they cannot rest satisfied with their present resources, as if they were either adequate to the work before them, or an offering to the cause of Christ suitable to the wealth and prosperity of the Church of England.

The committee are aware that some of their friends are looking with solicitude upon the possible influence which the contributions to the Famine Fund may have upon the income of the coming year. But the committee rejoice in the largeness of those contributions, as a proof of what England is capable of doing when once aroused to a sense of duty. They notice, with deep interest, that many of the towns and churches which have made the most bountiful contributions to the relief of our starving countrymen, by large weekly supplies, afford the most liberal support to this society, and that such support has not yet been withdrawn or diminished. Well persuaded that the self-denial and economy which must have been practised in such cases will never be a subject of regret; and that the cry of the heathen for the *meat which endureth unto everlasting life* will never be unheeded, though mingled with another cry for the *meat which perisheth*; the committee cannot but look forward with enlarged hope to the coming year. They appeal with increased confidence to the expanded charity, and to the well-exercised compassion, of the Christian world.

But while they thus plead for the external means of carrying forward their work, they must repeat the appeal, often made but increasingly needed, for the earnest prayers of the Church on their behalf, that the Lord of Missions may pour out his Spirit in a life-giving stream proceeding out of the throne of God and of the Lamb; that the wilderness may flourish like the tree seen in the visions of Patmos, on either side of the river, whose leaves were for the healing of the nations.

#### A MISSIONARY MURDERED BY PIRATES.

ACCOUNTS have been received, through various channels, of the death of the Rev. Walter M. Lowrie, missionary of the Presbyterian Board in China. The most authentic, perhaps, is a letter

from the Rev. Mr. Loomis, of the same mission, to the father of the deceased, dated Ningpo, August 26, 1847.

Mr. Lowrie was returning from Shanghai, where he had been to attend a convention of missionaries assembled to revise the translation of the New Testament. He left Shanghai on the 16th of August, accompanied by his long tried and faithful Chinese servant, and another Chinese in the employment of the mission. On the morning of the 18th, they arrived by the canal at Chapoo, where a boat was engaged to take them on early the next day. They set sail very early the next day. Being obliged to beat against a strong south wind, they were carried farther from the coast than would otherwise have been necessary. When about ten miles south-east from Chapoo, a vessel was seen bearing down upon them very rapidly. It was a craft like those which belong to Chapoo, having three masts and eight oars. The Chinese boatmen and passengers were alarmed, and inclined to return; but Mr. Lowrie endeavored to allay their fears. As it drew near, he showed a small American flag, which he had with him; but still they came on, and soon discharged their fire arms. When the pirates came up, they boarded the boat with swords and spears, assaulting all who stood in their way, and especially endeavoring to maim the sailors and others from whom they expected resistance. No blow was seen to fall on Mr. Lowrie, and but one or two on his attendants. Mr. Lowrie seated himself and remained quiet; and when they were breaking open a trunk, gave them the key. They continued their work of plunder, taking whatever they wished, and stripping the China men even of their clothes. Yet they did not touch any thing which was on Mr. Lowrie; not even his watch, or the small sum of money in his pocket.

Before they had done plundering the boat, something seemed to have awakened the fear that he would report them to the authorities; whereupon a debate arose, whether they should kill him, or throw him alive into the sea. They soon determined upon the latter. Two men seized him; but being unable to effect their purpose another came up, and by the three, he was thrown overboard. He was not seen afterwards, as the sea was running high.

It does not appear whether Mr. Lowrie's Chinese attendants were known as such by the pirates. Probably they were not; for they were spared, and on arriving at Ningpo, gave information to the mission and to the authorities. As might be expected, the event excited deep feeling among the foreign residents at Ningpo. The efforts of the British consul to procure the arrest and punishment of the offenders, are particularly noticed. If, as seems probable, the piratical craft belonged to Chapoo, and sailed that very

morning, or the day before, for the express purpose of intercepting and robbing that boat, there is some reason to hope that the murderers may be discovered.

The Presbyterian mission at Canton passed appropriate resolutions of condolence, on learning the death of "one who was so much beloved and esteemed, and who was so well qualified by his eminent talents, his ripe scholarship, his sound judgment and devoted piety, to be eminently useful, and an efficient laborer in this great field."

Mr. Lowrie was a son of the Hon. Walter Lowrie, Secretary of the Presbyterian Board of Foreign Missions, and brother of the Rev. John C. Lowrie, the pioneer missionary of that Board in Northern India. He was strongly inclined to make Africa the field of his missionary labors; but at the earnest solicitation of others, changed his course to China, where, it was hoped, his superior qualifications would enable him to be eminently useful. But when men are most fit for usefulness, they are also most fit for heaven, and God often removes them, apparently for the very purpose of preventing his people from trusting in man.

#### NEW WORK ON CHINA.

*The Middle Kingdom; A Survey of the Geography, Government, Education, Social Life, Arts, Religion, &c., of the Chinese Empire and its Inhabitants; with a New Map.* By S. Wells Williams.

SUCH is the title of an elegantly printed work in two large volumes 12mo, just published by Messrs. Wiley and Putnam. The heads of the chapters will give some idea of its contents. They are: 1. General Divisions and Features of the Empire. 2. Geographical Description of the Eastern Provinces. 3. Geographical Description of the Western Provinces. 4. Geographical Description of the Colonies. 5. Population and Statistics. 6. Natural History of China. 7. Laws of China and Plan of Government. 8. Administration of the Laws. 9. Education, and Literary Examinations. 10. Structure of the Chinese Language. 11. Classical Literature of the Chinese. 12. Polite Literature of the Chinese. 13. Architecture, Dress and Diet of the Chinese. 14. Social Life among the Chinese. 15. Industrial Arts of the Chinese. 16. Science of the Chinese. 17. History and Chronology of China. 18. Religion of the Chinese. 19. Christian Missions among the Chinese. 20. Commerce of the Chinese. 21. Foreign Intercourse with China. 22. Origin of the War with England. 23. Progress of the War, and opening of China.

The last of these chapters gives an account of the negotiation of the late treaties with the United States and France, by which the "opening of China" is considered to have been completed.

The long residence of Mr. Williams in China as a missionary of the Board, and his advantageous position there, have enabled him to collect a large amount of the latest, most authentic and most interesting intelligence concerning that very important portion of the world, and in many re-

spects to correct the errors and supply the deficiencies of those who have preceded him.

The work is ornamented with prints of the Rev. Dr. Abeel, and of the Chinese statesman Keying, and with thirty-six cuts, illustrating objects of interest.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**CANTON.**—The Rev. E. C. Bridgman was at Shanghai, the most northern of the free ports, in June, where he arrived on the 23d of the month. He is to be employed, with missionaries from other missionary societies, American and English, in a revision of the Chinese version of the Scriptures.

**AMOI.**—The Rev. Messrs. Doty and Talmage who sailed from this port April 15, in the Heber, arrived at Canton, after a pleasant voyage of 110 days, and at Amoy sixteen days afterwards. Mr. Doty was gratified to find the feelings of the people still as favorable as when he left, and the prospects of usefulness equally encouraging. The two Methodist missionaries, who sailed with them, were left at Hong Kong.

**BORNEO.**—Mr. Youngblood wrote from Penang, October 8. He was waiting for a passage to Singapore, whence he expected to reach Pontianak and Karangan. The health of the members of this mission is feeble; and Mr. Youngblood intimates that it must be reinforced or become extinct.

**SIAM.**—Letters have been received to August 7. Nothing is said of the health of the missionaries. There was a decided increase of the demand for Christian books, which seemed to indicate that the Holy Spirit was moving numbers to seek after the truth.

**AHMEDNUGGUR.**—Latest date, October 29. On the 10th, three new members were added to the church, and one, who had been excommunicated two years before, was restored on evidence of repentance.

**CEYLON.**—The Rev. Mr. Hoisington wrote October 1, from Madras, where he then was concerning the Batticotta seminary, as follows: "The term which has just closed, was one of interest. Soon after the commencement of the term, it was manifest, that church members were more than ordinarily aroused. The feeling seemed gradually to advance for some time. In connection with our communion in August, we had some extra services. The state of feeling seemed

then to receive a new impulse, and it was soon manifest that several of the impenitent were awakened to consider their eternal interests. Before I left, I thought that I found some evidence that some ten or fifteen had been born of the Spirit. But, as usual, I would not speak confidently till they shall have passed a probation of some months. The church members in the seminary continued more than usually active in trying to do good to their impenitent fellow students. I feel confident that Christians have made progress in the truth as it is in Jesus, and that the general conviction of truth has been greatly extended in the minds of all.

**NESTORIANS.**—Mr. and Mrs. Cochran and Miss Rice were still at Erzerum, November 6. Mr. Stoddard and Doct. Wright had arrived there, to accompany them to Oroomiah. But, though the health of Mrs. Cochran had been somewhat more comfortable for a few days, it was thought imprudent for her to attempt a journey across the mountains at the approach of winter. Mr. Stoddard and Doct. Wright intended to return immediately to Oroomiah, and Miss Rice would accompany them. The members of the mission were in usual health up to October 28. The printing of the *Pilgrim's Progress* had been commenced.

**ARMENIANS.**—Dr. Smith was at Tocat early in November. His impressions concerning the religious aspects of the place seems to have been equally favorable with those of former visitors.

Mr. Johnston wrote from Aintab, October 29. He arrived there,—according to his plan, as related in the *Herald* for January,—in company with Bedros Vartabed and Baron Garabed, September 23. After a quarantine of twelve days, he entered the city on the 4th of October, and had ever since been uninterruptedly employed in labor among the people. The Vizierial letter, brought from Constantinople by Garabed, seems to have been effectual in preventing persecution. He had from thirty to fifty Armenians at his room every evening; and the interest shown by them was truly encouraging. Three days in the week he had meetings of women, of whom from ten to fifteen attended, and the interest which they manifested was quite equal to that of the men.



Mr. Johnston thought that at least twelve of the men gave evidence of piety, and as many more seemed not far from the kingdom of heaven. Kevork Varjabed had been enabled to revive his school, and had thirty pupils, of whom a few were from families not professing to be Protestants.

**CONSTANTINOPLE.**—Letters have been received to November 15. Everything was comparatively quiet. The Armenian Patriarch had made an attempt to drive the Protestants from their place of worship in the city proper, but had been defeated. Occasional preaching there by the missionaries themselves had been commenced. A change which the Sultan has made in the organization of the Armenian authorities is adapted to diminish the Patriarch's power of doing harm. A council of laymen has been appointed to decide all secular questions, and another, of ecclesiastics and laymen, for all spiritual questions; and without their sanction, the Patriarch can do nothing.

It was expected that a pastor would soon be ordained at Nicomedia; and that several new members would be added to the church at Adabazar.

**SYRIA.**—Mr. Benton had arrived at Beirût. There he expected to spend the winter, studying the Arabic language, and then proceed to Aleppo. The mission enjoyed usual health at the date of his letter, November 11.

**GREECE.**—Dr. King wrote from Malta, November 8. He had received letters from his family and friends at Athens, showing that the way was not yet prepared for his return. The examination of his case was still in progress. Sixty witnesses had been examined. The monk Callistrates had deposed that he had "confessed" many, who told him that Dr. King had spoken to them against the "all Holy,"—that is, the Virgin Mary,—and against images; that he had invited people in his employment to attend his preaching; and that when he met people in the street, he immediately began to converse with them on the subject of religion.

Dr. King arrived at Malta, November 1. From a postscript dated November 13, it appears that he had been confined to his room about four days by sickness, but expected to be out the next day.

**WESTERN AFRICA.**—Mr. Walker writes from the Gaboon, September 1:—"The health of all the members of the mission is good; and the attendance upon the Sabbath at church is good; and also at our occasional meetings in the towns."

**SOUTHERN AFRICA.**—Letters have been received from the Zulu mission to September 7. Mr. and Mrs. McKinney arrived at Umlazi, July

31. The health of the missionaries was generally good.

**SANDWICH ISLANDS.**—Letters and papers have been received to May 24. They indicate about the usual progress in education, good morals, Christianity and civilization.

### Home Proceedings.

#### EMBARKATION OF MISSIONARIES.

**THE** Rev. J. Edward Ford, of Ogdensburgh, New York, and Mrs. Mary E. Ford, of Williamstown, Massachusetts, and Rev. David M. Wilson, of Acworth, New Hampshire, and Mrs. Emeline Wilson, of Mount Pleasant, Ohio, sailed in the barque Catalpa, Capt. Watson, for Smyrna, on the 29th of December. They are destined to the Syrian mission. Mr Ford is a graduate of Williams College, and received his theological education at the Union Seminary in New York city. Mr. Wilson has resided for some time in the West, and received his theological instruction in Lane Seminary.

### DONATIONS,

#### RECEIVED IN DECEMBER.

##### MAINE.

|                                                            |        |
|------------------------------------------------------------|--------|
| Franklin co. Conf. of chs. Rev. I. Rogers, Tr.             |        |
| Farmington, indiv. in cong. so.                            | 3 00   |
| Kennebec co. Conf. of chs. B. Nason, Tr.                   |        |
| Augusta, Gent. 124,79; la. 84,66; m. c. 67,43; s. s. 3,12; | 280 00 |
| Lincoln co. Aux. So. Rev. E. Seabury, Tr.                  |        |
| Phippsburg, Cong. ch.                                      | 10 00  |
| Wiscasset, do. wh. cons. Rev. U.                           |        |
| Balkanian H. M. 70,52; la. 34; 104 52—114 52               |        |
| York co. Conf. of chs. Rev. G. W. Cressey, Tr.             |        |
| Acton, m. c.                                               | 8 00   |
|                                                            | 405 52 |
| Brooks, m. c. 2; Camden, fem. miss. so. 16;                |        |
| Castine, Trin. so. m. c. 13; Machias, m. c. 20,65;         | 51 65  |
|                                                            | 457 17 |

##### NEW HAMPSHIRE.

|                                                                        |              |
|------------------------------------------------------------------------|--------------|
| Cheshire co. Aux. so. W. Lamson, Tr.                                   |              |
| Nelson, Ch. and so. 25; la. 11;                                        | 36 00        |
| Swanzey, do. 21,52; Rev. E. Rockwood, 12;                              | 33 52—69 52  |
| Grafton co. Aux. So. W. W. Russell, Agent.                             |              |
| Hanover, Mrs. A. 100; E. par. 38; 138 00                               |              |
| N. Haverhill, J. H. Dutton, dec'd,                                     | 29 00—167 00 |
| Hillsboro' co. Aux. so. J. A. Wheat, Tr.                               |              |
| Amherst, A friend,                                                     | 30 00        |
| Antrim, s. s.                                                          | 3 60         |
| Deering, Miss ELIZABETH FISHER, wh. and prev. dona. cons. her an H. M. | 40 00        |
| Francetown, m. c.                                                      | 20 24        |
| Hollis, E. Emerson and wife,                                           | 5 00         |
| Hudson, Cong. ch. and so.                                              | 13 73        |
| Litchfield, W. H. P.                                                   | 50           |
| Manchester, 1st cong. ch. and so.                                      | 25 00        |
| Mt. Vernon, Gent.                                                      | 22 40—160 46 |
| Merrimack co. Aux. So. G. Hutchins, Tr.                                |              |
| Dunbarton, Cong. ch. and so.                                           | 25 23        |
| Epsom, m. c.                                                           | 10 00        |
| Henniker, H. Childs,                                                   | 50 00        |
| Northfield and Sanbornton, Cong. so.                                   | 27 00        |

|                                                                                                      |               |
|------------------------------------------------------------------------------------------------------|---------------|
| Sanbornton, Cong. so.                                                                                | 10 00         |
| Warner, do.                                                                                          | 1 00—193 93   |
| Rockingham co. Conf. of chs. J. Boardman, Tr.                                                        |               |
| Atkinson, Rev. J. Page, 10; Miss A. L. P. 2; M. A. P. 1;                                             | 13 00         |
| Derry, Pres. ch. coll. 73; m. c. 27; 100 00                                                          |               |
| Londonderry, Gent. 62,46; la. 37, 05; m. c. 71,66; (of wh. to cons. Mrs. JANE K. GAGE an H. M. 100;) | 171 17—284 17 |
| Sullivan co. Aux. So. D. S. Dutton, Tr.                                                              |               |
| Langdon, Cong. so.                                                                                   | 8 25          |
|                                                                                                      | 813 33        |
| Gilmanton, Centre. m. c.                                                                             | 16 48         |
| Legacies.—Lynde, Jonathan Franklin, by O. K. Porter and D. C. Churchill, Ex'rs, (prev. rec'd, 100; ) | 50 00         |
|                                                                                                      | 879 81        |

## VERMONT.

|                                                                                                                                                                                                                               |             |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|
| Addison co. Aux. So. A. Wilcox, Tr.                                                                                                                                                                                           |             |
| Cornwall, Cong. ch. wh. cons. Rev. L. L. TILDEN an H. M. 78,55; m. c. 5,32;                                                                                                                                                   | 83 87       |
| Middlebury, Gent. 93,68; la. 58,38; m. c. 23,94;                                                                                                                                                                              | 176 00      |
| New Haven, Gent. and la. wh. cons. Rev. SAMUEL HURLBUT an H. M. 52,17; gent. 7,63;                                                                                                                                            | 59 80       |
| Shoreham, Cong. ch.                                                                                                                                                                                                           | 66 33       |
| Waybridge, do.                                                                                                                                                                                                                | 55 00       |
|                                                                                                                                                                                                                               | 441 00      |
| Ded. disc.                                                                                                                                                                                                                    | 2 00—439 00 |
| Franklin co. Aux. So. C. F. Safford, Tr.                                                                                                                                                                                      |             |
| E. Berkshire, Mrs. P. Bailey, dec'd,                                                                                                                                                                                          | 1 00        |
| Orleans co. Aux. So. T. Jameson, Tr.                                                                                                                                                                                          |             |
| Craftsbury, La.                                                                                                                                                                                                               | 23 00       |
| Rutland co. Aux. So. W. Page, Tr.                                                                                                                                                                                             |             |
| Orwell, Rev. J. Hall,                                                                                                                                                                                                         | 10 00       |
| West Haven, Cong. ch. m. c.                                                                                                                                                                                                   | 10 00—30 00 |
| Windham co. Aux. so. A. E. Dwinell, Tr.                                                                                                                                                                                       |             |
| Townsend, A. H. Pierce,                                                                                                                                                                                                       | 1 00        |
| Windsor co. Aux. so. E. Nevens, Tr.                                                                                                                                                                                           |             |
| Chester, Cong. ch. m. c.                                                                                                                                                                                                      | 15 00       |
| Royalton, do. and so.                                                                                                                                                                                                         | 19 45       |
| E. Norwich, m. c.                                                                                                                                                                                                             | 19 00—53 45 |
|                                                                                                                                                                                                                               | 537 45      |
| Bennington, 1st Cong. ch. 51; Vermont, 100;                                                                                                                                                                                   | 151 00      |
| Legacies.—Cornwall, Jeremiah Bingham, by D. Warner, (prev. rec'd, 1,841,30; ) 437,77; Craftsbury, Joshua Osgood, by A. R. French, Ex'r, 25; St. Johnsbury, Mrs. Lucy H. Howes, by J. Hutchinson, Ex'r, (prev. rec'd, 15; ) 5; | 467 77      |
|                                                                                                                                                                                                                               | 1,156 22    |

## MASSACHUSETTS.

|                                                                                              |              |
|----------------------------------------------------------------------------------------------|--------------|
| Barnstable co. Aux. So. W. Crocker, Tr.                                                      |              |
| E. Falmouth, B. Hatch,                                                                       | 10 00        |
| Wellfleet, Cong. so.                                                                         | 29 52—39 52  |
| Boston, S. A. Danforth, Agent, (Of wh. fr. la. sew. so. of Phillips ch. 15, 55; )            | 270 13       |
| Brookfield Asso. W. Hyde, Tr.                                                                |              |
| Oakham, Rev. James Kimball, wh. and prev. dona. cons. WILLIAM BIRD of Hartford, Ct. an H. M. | 50 00        |
| S. Brookfield, dona. prev. ack. cons. Gzo. Long, of Clapham, Eng. an H. M.                   |              |
| Essex co. North, Aux. So. J. Caldwell, Tr.                                                   |              |
| Newburyport, Mr. Dimmick's so. gent. and la. 141,35; m. c. 33,56; W. G. 3;                   | 177 91       |
| Essex co. South, Aux. So. C. M. Richardson, Tr.                                              |              |
| Gloucester Harbor, Cong. so. m. c.                                                           | 34 00        |
| Marblehead, m. c.                                                                            | 20 00—54 00  |
| Franklin co. Aux. so. L. Merriam, Tr.                                                        |              |
| Greenfield, 2d ch. mater. asso. for Miss Fiske's sch. Oromiah,                               | 5 00         |
| Wendell, Cong. so.                                                                           | 10 00—15 00  |
| Hampshire co. Aux. so. J. D. Whitney, Tr.                                                    |              |
| Amherst, N. ch. 50; S. par. 45; M. H. 10;                                                    | 105 00       |
| Hadley, E. Porter,                                                                           | 10 00        |
| Plainfield, Cong. s. a.                                                                      | 10 00—125 00 |

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| Harmony Conf. of chs. W. C. Capron, Tr.                                                                                   |                 |
| East Douglas, Cong. ch. and so. to cons. Mrs. SALLY STOWAN an H. M. 125 00                                                |                 |
| Millbury, 1st Cong. ch. 132,11; m. c. 38,31; juv. miss. asso. for a girl in Oodoville sem. 20; ded. countf. money, 2,75;  | 177 57          |
| Sutton, 1st Cong. so. gent. 46,16; la. 68,70; m. c. 15,70;                                                                | 130 56          |
| Uxbridge, Cong. ch. and so. 130,67; m. c. 43,80; la. 31,53; wh. cons. Mrs. OLIVE T. BAYLIES and Miss SARAH J. COLE, H. M. | 206 00          |
| Upton, Mr. Wood's ch. and so.                                                                                             | 80 31           |
| Webster, Cong. ch. and so. 96; m. c. 45; wh. cons. MOSES LARNED an H. M.                                                  | 141 00          |
| Westboro', Evan. cong. so. 147,50; m. c. 33,15;                                                                           | 180 65—1,041 69 |
| Middlesex North and Vic. Char. So. J. S. Adams, Tr.                                                                       |                 |
| A friend,                                                                                                                 | 1 50            |
| Leominster, A. C. and J. B. Allen,                                                                                        | 22 57           |
| Stow, Evan. so.                                                                                                           | 79—34 86        |
| Westford, Lucy E. Day, dec'd,                                                                                             |                 |
| Middlesex South Conf. of chs. Rev. G. E. Day, Tr.                                                                         |                 |
| Lincoln, Cong. ch. and so. 16,89; m. c. 6,35; Miss MARY CHILD, wh. cons. her an H. M. 100;                                | 123 14          |
| Southboro', Pilgrim evan. ch.                                                                                             | 17 31           |
| Sudbury, Mr. Ballard's so. 51,58; m. c. 13,42;                                                                            | 65 09           |
| Wayland, Mr. Allen's ch. and so.                                                                                          | 50 47—255 92    |
| Norfolk co. Aux. so. Rev. S. Harding, Tr.                                                                                 |                 |
| Roxbury, Eliot ch. m. c.                                                                                                  | 14 63           |
| Palestine Miss. so. E. Alden, Tr.                                                                                         |                 |
| S. Weymouth, m. c.                                                                                                        | 9 00            |
| Taunton and Vic. Aux. so.                                                                                                 |                 |
| Attleboro', Mrs. N. Carpenter, for Nancy Carpenter, Ceylon,                                                               | 20 00           |
| Berkley, an aged widow's offering, to cons. Rev. L. R. EASTMAN an H. M. 50; la. cent. so. 4,52;                           | 54 52           |
| Norton, Evan. cong. ch. m. c.                                                                                             | 15 93—93 45     |
| Worcester co. Central Asso. A. D. Foster, Tr.                                                                             |                 |
| Auburn, Gent. 80,40; la. 35,36; m. c. 21,05; wh. cons. SWAN KNOWTON an H. M.                                              | 136 71          |
| Boylston, Mr. Sanford's so.                                                                                               | 27 00           |
| Leicester, Mrs. J. Murdock, dec'd,                                                                                        | 5 00            |
| Northboro', W. Tay,                                                                                                       | 10 00—178 71    |
|                                                                                                                           | 2,359 22        |

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|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|
| A friend, 6; do. 5; Andover, S. Farrar, 20; Cambridge, A. B. 10; Charlestown, 1st ch. m. c. 61,90; Chelsea, Winnimmet ch. and so. m. c. 134,14; E. Cambridge, evan. cong. ch. m. c. 11,56; Reading, N. par. cong. ch. m. c. 7; S. par. la. asso. 20; | 275 60   |
| Legacies.—Manchester, Foster Allen, by J. Hooper, agent, (prev. rec'd, 213,80; )                                                                                                                                                                     | 40 00    |
|                                                                                                                                                                                                                                                      | 2,674 82 |

## CONNECTICUT.

|                                                                                                                                                                                                                                                 |              |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|
| Fairfield co. East, Aux. So. S. Sterling, Tr.                                                                                                                                                                                                   |              |
| Danbury, 1st cong. ch. (of wh. fr. Rev. J. W. Irwin, wh. and prev. dona. cons. Mrs. REBECCA R. IRWIN an H. M. 30; S. W. Bonney, for William Bonney, Ceylon, 20; ) wh. and prev. dona. cons. Mrs. EMILY P. SMITH and Mrs. URSULA E. STONE, H. M. | 147 38       |
| Fairfield co. West, Aux. so. C. Marvin, Tr.                                                                                                                                                                                                     |              |
| Greenwich, Rev. M. Mead,                                                                                                                                                                                                                        | 5 00         |
| Hartford co. Aux. so. H. A. Perkins, Tr.                                                                                                                                                                                                        |              |
| Bristol, Gent.                                                                                                                                                                                                                                  | 99 00        |
| East Hartford, Gent. 154,94; la. 135, 32; m. c. 17,95; to cons. JARED AYRES, JARED A. AYRES and Mrs. SAMUEL SPRING, H. M.                                                                                                                       | 308 21       |
| Farmington, Gent. 132; Plainville, coll. and m. c. 125;                                                                                                                                                                                         | 257 00       |
| Hartford, Centre so. m. c. 10; C. Day, to cons. JOHN C. DAY an H. M. 100; JOHN L. BOSWELL wh. cons. him an H. M. 100; N. so. gent. and la. 10; m. c. 16,85;                                                                                     | 236 85       |
| Unionville, Coll.                                                                                                                                                                                                                               | 23 91        |
| Windsor, m. c.                                                                                                                                                                                                                                  | 51 53—976 52 |

|                                                   |                 |
|---------------------------------------------------|-----------------|
| Hartford co. South, Aux. So. H. S. Ward, Tr.      |                 |
| Glastenbury, Gent. 229,50; la. 88,62;             |                 |
| m. c. 50,32;                                      | 367 84          |
| Middletown, 1st so. gent. and la.                 | 15 00           |
| Westfield, Gent. and la. 44,60; m.                |                 |
| c. 12,71; s. s. 3,93;                             | 60 34           |
| Worthington, Gent. and la.                        | 131 32—577 50   |
| New Haven City, Aux. so. A. H. Maltby, Agent.     |                 |
| Fairhaven, Cong. ch. and so. (of wh.              |                 |
| to cons. Rev. BURDETT HART AN                     |                 |
| H. M. 50;)                                        | 157 72          |
| New Haven, 1st ch. and so. 225,50;                |                 |
| union m. c. 19,79; J. Anketell, for               |                 |
| Edward A. Anketell, Ceylon, 20;                   |                 |
| Mrs. A. Anketell, for William B.                  |                 |
| Anketell, do. 20; Chapel-st. ch.                  |                 |
| s. s. for a child at Madura, 20; C.               |                 |
| H. T. 1;                                          | 306 29—464 01   |
| New Haven co. East, Aux. So. A. H. Maltby, Agent. |                 |
| Cheshire, Cong. ch. and so.                       | 3 00            |
| Clinton, do.                                      | 15 00           |
| North Branford, J. T. Linsley,                    | 60 00           |
| North Guilford, Gent. and la.                     | 32 00—110 00    |
| New London and vic. Aux. So. C. Chew, Tr.         |                 |
| New London, 1st cong. ch. gent. (of               |                 |
| wh. fr. a friend, to cons. REUBEN                 |                 |
| LANGDON of Hartford an H. M.                      |                 |
| 100; a friend, to cons. WILLIAM                   |                 |
| C. CRUMP of New London, an H.                     |                 |
| M. 100;) 301,29; la. 58,24; la.                   |                 |
| sew. so. 20; m. c. 88,85; juv. so.                |                 |
| 5; 2d cong. ch. 153,12; miss. asso.               |                 |
| of s. s. for Coleby C. Mitchell,                  |                 |
| Ceylon, 20;                                       | 646 50          |
| Stonington, 1st cong. ch. to cons.                |                 |
| Rev. NEHEMIAH B. COOK an H.                       |                 |
| M. 50,37; 2d cong. ch. (of wh. for                |                 |
| Ind. miss. 6;) 118,37;                            | 168 74—815 24   |
| Norwich and vic. Aux. So. F. A. Perkins, Tr.      |                 |
| Culchester, Gent. 88,48; la. 74,50;               |                 |
| coll. 12,35; m. c. 24,31; s. s. 17;               | 216 64          |
| Mohegan, Cong. ch. and so. gent.                  |                 |
| and la.                                           | 41 62—258 26    |
| Tolland co. Aux. So. J. R. Flynt, Tr.             |                 |
| N. Coventry, Gent.                                | 40 00           |
| Rockville, Gent. and la.                          | 395 55          |
| S. Coventry, Gent. 125,95; la. 85,                |                 |
| 26; m. c. 1,90; chil. 4,29; (of wh.               |                 |
| to cons. Rev. HENRY B. BLAKE                      |                 |
| an H. M. 50;)                                     | 217 40          |
| Union, Cong. ch. and so. 15,90; s.                |                 |
| s. 1,10;                                          | 17 00           |
| Ve non, 1st ch. gent. (of wh. fr. N.              |                 |
| O. Kellogg, to cons. HORACE W.                    |                 |
| TALCOTT an H. M. 100;) Allyn                      |                 |
| Kellogg to cons. Mrs. ELIZA W.                    |                 |
| KELLOGG an H. M. 100;) 453; la.                   |                 |
| 116,56; s. s. 15,18;                              | 584 74—1,254 69 |
| Windham co. North, Aux. so. J. B. Gay, Tr.        |                 |
| Pomfret, Gent. and la. 306,03; m. c.              |                 |
| 40,39; la. cir. of ind. 15; s. s.                 |                 |
| chil. 6,25;                                       | 367 67          |
| South Woodstock, La. 72,30; Mrs.                  |                 |
| D. Austin, 25;                                    | 97 30           |
| Thompson, Gent. 90,50; la. 63,17;                 |                 |
| juv. so. 1,75;                                    | 155 42          |
| N. Woodstock, Muddy Brook,                        | 73 00           |
| W. Woodstock, E. H.                               | 5 00—698 39     |
| Windham co. South, Aux. So. Z. Storrs, Tr.        |                 |
| Plainfield, Central village so. gent.             |                 |
| 37,25; la. 21,62; m. c. 35,13; wh.                |                 |
| cons. Rev. J. O. KNAFF an H. M. 94                |                 |
| Voluntown and Sterling, Gent.                     | 20 00—114 00    |
| Middlesex Asso. S. Silliman, Tr.                  |                 |
| East Haddam, Gent. and m. c. 50,                  |                 |
| 13; la. 24,32;                                    | 73 45           |
| Essex, Gent. 72,62; la. 35; m. c.                 |                 |
| 27,07;                                            | 134 69—208 14   |

5,629 10  
**Legacies.**—Ellington, Mrs. Agnes Chapman,  
 by J. H. Brockway, Ex'r, 400; Washing-  
 ton, Nancy Camp, by D. B. Brinsmade,  
 Ex'r, 443,88; 843 88  
 6,472 98

## RHODE ISLAND.

Little Compton, m. s. and s. s. for Alfred  
 Goldsmith, Ceylon, 20 00

## NEW YORK.

|                                               |               |
|-----------------------------------------------|---------------|
| Board of For. Missions in Ref. Dutch ch. W.   |               |
| R. Thompson, New York, Tr.                    | 518 05        |
| Geneva and vic. C. A. Cook, Agent.            |               |
| Albion, Pres. ch. m. c.                       | 13 00         |
| Canandaigua, Cong. ch. W. Hub-                |               |
| bell, 50; W. Antis, 35; H. Howe,              |               |
| 15; N. W. Howell, 15; seven in-               |               |
| div. 36; m. c. 168,64; la. to cons.           |               |
| Mrs. ELIZABETH M. DAGGETT an                  |               |
| H. M. 162; s. s. for Walter Hub-              |               |
| bell and Eliza M. Hubbell, Cey-               |               |
| lon, 40;                                      | 521 64        |
| Candor, Capt. Hart, to cons. SARAH            |               |
| HART, an H. M.                                | 100 00        |
| Danby, Cong. ch.                              | 17 00         |
| Lyons, Pres. ch. 56,64; la. 23;               | 79 64         |
| Medina, Pres. ch. 121; s. s. 3; wh.           |               |
| cons. WILLIAM R. GWINN an H.                  |               |
| M.                                            | 124 00        |
| Wolcott, J. L.                                | 10 00         |
|                                               | 865 28        |
| Ded. disc.                                    | 1 20—863 48   |
| Greene co. Aux. So. J. Doane, Tr.             |               |
| Catskill, Pres. ch.                           | 30 00         |
| Monroe co. and Vic. E. Ely, Agent.            |               |
| Brighton, S. P. Gould,                        | 10 00         |
| Honeoye Falls, Pres. ch. m. c.                | 15 00         |
| Ogden, 1st pres. ch.                          | 134 00        |
| Mendon, Pres. ch.                             | 32 78         |
| Parma and Greece, do.                         | 20 00         |
| Rochester, 3d pres. ch. 126,28; J. F.         |               |
| Conklin, 25; Rev. E. Rich, (of                |               |
| wh. to cons. ABEL BAKER, of                   |               |
| Troy, N. H. an H. M. 100;) 110; 261 28—473 06 |               |
| New York City & Brooklyn Aux. So. J. W.       |               |
| Tracy, Tr.                                    |               |
| (Of wh. fr. 1st pres. ch. Williamsburg, 83;   |               |
| Scudder miss. so. of West pres. ch. 95,       |               |
| 74; juv. miss. so. in sch. of Miss M. J.      |               |
| Smith and Miss E. Davis, Brooklyn, for        |               |
| William J. Armstrong, Ceylon, 50; a           |               |
| fam. juv. miss. asso. 1,78; fam. miss.        |               |
| savings bank, 54c.)                           | 623 10        |
| Oneida co. Aux. So. J. Dana, Tr.              |               |
| Utica, J. E. Warner, wh. and prev. dona.      |               |
| cons. SAMUEL E. WARNER an H. M.               | 20 06         |
| Otsego co. Aux. so. Rev. A. E. Campbell, Tr.  |               |
| Cherry Valley, 1st pres. ch. (of wh. fr.      |               |
| Rev. G. S. Boardman, for John Board-          |               |
| man, Ceylon, 10;) 69,19; m. c. 27,13;         |               |
| D. H. Little, to cons. ISAAC S. LITTLE        |               |
| an H. M. 100;                                 | 196 32        |
| Plattsburg & Vic. L. Myers, Agent.            |               |
| Chazy, J. C. Hubbell,                         | 10 00         |
| St. Lawrence co. Aux. so. H. D. Smith, Tr.    |               |
| Helena, Pres. ch. m. c.                       | 12 00         |
| Syracuse & Vic. J. Hall, Agent.               |               |
| Baldwinsville, Pres. ch.                      | 3 25          |
| Syracuse, Mrs. M. L. Wicks,                   | 10 00         |
| Truxton, Mrs. L. Pope,                        | 3 00—16 25    |
| Washington co. Aux. so. M. Freeman, Tr.       |               |
| Argyle, a friend, 2; A. M. R. 1; T.           |               |
| S. and R. H. G. 2; G. G. 1;                   | 6 00          |
| Cambridge, 1st united pres. cong.             |               |
| m. c.                                         | 24 00         |
| East Whitehall, R. Adams,                     | 5 00          |
| Middle Granville, Pres. cong. m. c.           |               |
| 12,35; coll. 22,65;                           | 35 00         |
| Salem, Mr. Lambert's cong. 35,68;             |               |
| m. c. 23,32; chil. 3,57;                      | 62 57         |
| S. Granville, m. c.                           | 5 00          |
| Whitehall, Pres. cong.                        | 100 00—237 57 |
| Watertown & Vic. A. Ely, Agent.               |               |
| Watertown, 3d pres. ch.                       | 30 00         |
|                                               | 3,029 80      |
| Albany, 4th pres. ch. 50; Albion, a friend,   |               |
| 10; Baiting Hollow, cong. ch. 5; Buskirk's    |               |
| Bridge, P. V. N. Morris, 9; Byron, pres.      |               |
| ch. 30; Columbus, Rev. W. B. Tompkins,        |               |
| 5; Dunkirk, S. B. 4,50; E. Bloomfield, 1st    |               |
| cong. so. 200; J. Porter, to cons. BENJA-     |               |
| MIN W. RAYMOND of Chicago, Ill. an H.         |               |
| M. 100,79; J. Fixley, 20; Elba, pres. ch.     |               |
| 30; Guilford, pres. ch. m. c. 11; Hudson,     |               |
| 1st pres. ch. fam. miss. asso. wh. cons. Mrs. |               |
| SARAH KIFF an H. M. 100; Ithaca, 1st          |               |

pres. ch. 100; Jamaica, pres. ch. m. c. 12, 83; Jefferson, 1st pres. ch. 23; Johnstown, D. McGregor, 10; Lewis, Rev. C. Comstock, 10; Middletown, 1st pres. ch. benev. so. 42, 24; Milton, pres. ch. m. c. 3; Newburgh, union ch. 40; New Lebanon, pres. ch. m. c. 15; New Rochelle, pres. ch. m. c. 61, 73; Salubria, Mr. Shearer's so. 3; Schenectady, J. Crane 10; Schoharie, B. Pond, 10; S. Amenia, pres. ch. wh. cons. Rev. ERASTUS HAVEN an H. M. 53; Tomhannock, a lady, 4; Troy, 1st pres. ch. 50; 2d do 200; V. W. Wickes, 15; Versailles, A. H. B. 3; Van Buren, Mrs. E. Warner, 6; Williamsburgh, C. T. 4; 1,951 09

*Legacies*—East Bloomfield, Isaac J. Baldwin, by Josiah Porter, Ex'r, 200; Heman Beebe, by do. (prev. rec'd, 100;) 100; 300 00

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4,580 98

## NEW JERSEY.

Bridgeton, L. Q. C. Elmer, 20; Elizabethtown, Mrs. Jane Gibson, 50; R. T. Haines, for Ceylon miss. 2; Fairfield, 1st and 2d pres. ch. 13, 18; Morristown, 2d pres. ch. 125, 11; Mrs. C. B. Arden, 100; Newark, 3d pres. ch. 100; Sparta, W. F. 3; 413 29

## PENNSYLVANIA.

Fairview, pres. ch. 7, 16; Girard, do. 12, 24; Kensington, 1st do. 41, 02; miss. so. 20; Meadville, Mrs. L. 93c.; Northern Liberties, central pres. ch. 60; Philadelphia, Clinton-st. ch. G. W. Fobes, 25; C. Tingley, 20; J. Bruen, 25; family of ladies, 50; young la. of Miss Gill's sch. for ed. of hea. youth at Ceylon, 20; ten indiv. 10 each, 100; indiv. 46; 5th pres. ch. m. c. 50; indiv. 28; Mrs. F. 5; disc. on uncurrent money, 5, 50; Pittsburg, 1st Cumberland pres. ch. s. 20; 525 36

*Legacies*.—Danville, James Longhead, by A. Best, Ex'r, 100 00

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625 36

## DELAWARE.

Newcastle, miss. so. 61; a friend, (of wh. for Jane Black, Ceylon, 20;) 25; 86 00

## MARYLAND.

Baltimore, J. D. Smith, 3 00

## VIRGINIA.

Norfolk, J. D. Johnson, 50; Prospect Hill, W. N. 5; 55 00

## OHIO.

Western For. Miss. So. G. L. Weed, Tr. 583 27

Western Reserve, Aux. So. Rev. H. Coe, Agent, Ashtabula, 32, 29; s. s. for Russel Clark, Ceylon, 6, 50; Austinburg, widow's mite, 5; do 2; an old lady, 5; a friend, 1; Centerville, A. K. 2, a friend, 31c.; Chester, C. Palmer, 2; Conneaut, 19; Fitchville, 7; Geneva, 14, 57; A. Knapp and wife, 10; Rev. O. W. Mather, 5; s. s. for schs. in Ceylon, 2, 26; Hartford, 12, 10; S. Hayes, 10; C. Andrews and wife, 10; m. c. 3; Jefferson, two ladies, 6; Johnson, Rev. O. S. Eells, 5; A. Webb, and wife and boy, 4, 01; two widows, 1, 50; Kinsman, 65, 75; Mrs. Kinsman, to cons. Mrs. SUSAN R. PIRACE an H. M. 100; J. Christy, 10; H. Lilly, 10; a friend, 5; Lyme, J. Stebbins, 5; Orwell, E. Pratt, 5; a young man, 1; Plain, 10; Unionville, Two friends, 75c.; Vernon, Four indiv. 6; E. S. Beach, 10; Williamsfield, 25, 38; M. Leonard, 10; Ded. countf. note, 1; 429 02

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1,012 29

Bazette, S. Leonard, 5; Cuyahoga Falls cong. ch. and so. wh. cons. Rev. WILLIAM C. FOSTER of Cuyahoga Falls, and Rev. DANIEL FOSTER, of Boston, Ms. H. M. 121, 23; Kinsman, Mrs. Kinsman, 5; Ohio, unknown, by Bowen and McNarmee, 25; Stuebenville, a mem. of 1st ch. 10; 166 23

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1,178 52

## INDIANA.

Limerlost, indiv. 7 38

## ILLINOIS.

Chicago, 2d pres. ch. 100; Dover, cong. ch. 35; Dundee, two ladies, 60c.; Hills' Grove, m. c. 4, 71; Lockport, cong. ch. 18, 40; Marion, ch. and cong. 15; Peru, McMillan and bro. 10; 183 71

## MICHIGAN.

Michigan Aux. So. E. Bingham, Tr. Dearborn, cong. ch. 4; Detroit, do. 10, 31; 1st pres. ch. C. P. W. 10; Flint, 1st pres. ch. m. c. 12; Franklin, T. Hunter, to cons. Rev. GEORGE BARNUM an H. M. 50; Springport and Tompkins, ch. 12; White Pigeon, young la. benev. cir. 3; ded. disc. loss, &c. 31; 70 31

## WISCONSIN.

Troy, cong. ch. and so. 9, 50; s. s. 1; 10 50

## IOWA.

Burlington, Cong. ch. m. c. 3 60

## TENNESSEE.

Greenville, Pres. ch. 20, 07; fem. acad. 5 93; Jonesboro', Pres. ch. 115, 63; m. c. 9, 37; J. Smith, 20; Maryville, New Providence ch. 35; ded. disc. 1; 205 00

*Legacies*.—Maryville, James Houston, by R. Tedford, Ex'r, 30 00

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235 00

## MISSISSIPPI.

Louisville, L. Keese, 10 00

## In foreign lands and at missionary stations.

Bangkok, Siam, Prince Renu, 48; indiv. 33, 60; Wailuku, Sandw. Isl., Miss Maria C. Ogden, 82; 163 60

Amount of donations received in December, \$17,455; legacies, \$1,531 65 Total from August 1st to December 31st, \$90,273 62.

## Donations in Clothing, &amp;c.

Burdette, N. Y. A box, fr. pres. ch. for Seneca miss. Geneva, N. Y. do. for Mr. Hall, Alleghany miss. Hinsdale, N. H. A bundle. Northboro', Ms. A box, fr. Lyman asso. for Cattaraugus miss. 20 00

Portland, Me. A box, fr. Indian friend so. for Mr. Spalding, Oregon, 20 00

Plymouth and Vic. N. H. A box, for Miss Mudgett, Alleghany miss. South Dennis, Ms. A box, fr. young la. sew. cir. for Mr. Peet, China.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.